MAN-LIMITLESS

ANNEX

FLOYD B. WILSON

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II.—Sir John Aird, Bart., M.P.

In reply to your inquiry I would reply that "manners maketh the man," and the possession of this is far more valuable for a youth starting in life than the possession of money.

John Aird

MAN LIMITLESS

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—*Frontispiece*

Faithfully yours,

Floyd B. Wilson.

19745

Man Limitless

BY

FLOYD B. WILSON

AUTHOR OF

"PATHS TO POWER"

R. F. FENNO & COMPANY

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Man Limitless

TO

R. E. T.

CO-WORKER WITH ME IN THE UNDEFINED AND AS
YET SUPERFICIALLY EXPLORED REALMS
OF MYSTICISM TO LEARN AND
TO DISCOVER TRUTH

INTRODUCTION.

History has shown, that in every step man has taken upward to a higher plane of mental activity and ideality, he has taken each one by the overcoming of certain environments and by the freeing himself from some early beliefs which a broadening intelligence discovered to be fallacious. In advancing he has, however, always carried with him certain dogmas of error in spite of the fact that others which had formerly fettered him were thrown aside. Having made the intellectual advance, more light gradually came; and, with the mental horizon widened by years of thoughtful observation, another and another step has been taken. At each advance some errors have been dropped, while some were still retained and carried forward. As I follow the ascent of man toward complete mental freedom, I can see most clearly that he has forged his own fetters, and that he alone is responsible for his slow growth.

The dawning of the new century is marked as a thought-period in history. Representative man

is doing his own thinking. He has advanced to a point where his consciousness has awakened to a conception of his possibilities. Step by step he has progressed through the ages; now, at one leap or bound, he links himself to Infinity and claims the realization of his hopes and ideals as his birthright. He demands if Infinity holds secrets that they shall be disclosed to him; because he is one with infinite life.

Knowing this plane is attainable in the present age, and believing thousands and thousands are now approaching it, I present this volume, pointing out the mental paths I have traversed and which led me to recognize man's heritage of power opening into his limitless possibilities.

FLOYD B. WILSON.

New York, 1905.

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"Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry: it is a song. Learn from it that you are a part of the harmony; learn from it to obey the laws of harmony."—*From "Light on the Path."*

"The Universe exists for man. It is man's heritage, man's arena, man's throne. It has no secrets which he cannot grasp, no barriers which he cannot surmount, no forces hostile to him which he cannot conquer."—*Orlando J. Smith in "Eternalism."*

I know I have the right to draw from the universal all I would to fulfill any upward, noble longing of my soul; and I know I shall receive, if I harmonize myself with the throbbing vibrations of infinite force. That harmonizing, however, is my task, my responsibility, and my joy.

MAN LIMITLESS.

From childhood, youth is found estimating his physical and mental strength by comparison with his fellows. Then, years attained or differences of ages form the criterion by which measurements are made. If he be younger than his companion, that is a sufficient factor or excuse for his being a class below in studies, or a less desirable partner in a feat of strength on the playground. If ambitious in one or both of these lines, he may pride himself in outstripping those of his own age a year or more. Fixed in one's early memories are these comparisons in the study of limitations, coupled with a certain degree of satisfaction if self-examination placed him in rank a shade above the average standard. From play-mates, from parents, from teachers, from friends comes this estimation by comparison with others. It often wakens to ambitions, and this is healthful; but about all it draws unintentionally the circles of limitation.

It is not strange that the effect of such environment surrounding one is to center or direct

the mind to the study of his own limitations, rather than to that of his unmeasured possibilities. How long it may take to outgrow this condition when a wider philosophy may be embraced, each must learn for himself.

Considering the growth of man during the past century, one may note that although Protestantism long before had organized itself and brought forth several sects, separate and distinct from the church of Rome, the various schools and colleges continued essentially in type ecclesiastic—each had its own dogmas and they stood sentinel barring advance, for they assumed to fix the boundary line of human knowledge, and thus drew down the curtains of limitations hiding from man the vistas beyond.

One purpose of all religions, however, was and is to teach the relationship between man and God. Even the most narrow of the creeds have declared, in substance, that man could do nothing against the will or purpose of God. God was to be sought in prayer to help man to his needs. It was God who saved him from dangers —God who gave him health—God who sent him sickness or sorrow in punishment for wrongs— God who gave him joy—God who prospered him —God who alone might save him—God who loved him. This God was all-powerful. He sent

the rain and the sunshine—the buds and the blossoms—the seed-time and the harvest. I know of no modern Western religion that does not invest God with all this power, and which does not teach that man should be thankful to God for every blessing he enjoys.

If I state correctly the teachings of our Western religions, might not this question be propounded with assurance of an affirmative reply: If one had complete favor with God, might not God, if he would, grant that favored one all the blessings and powers craved, and would not that one then be, in those particulars, at least, equal to God? Even according to the old creeds, narrow as many of them were, they taught, in essence, that power came to man as a direct transmission from God. It came from an omnipotent energy, and yet man had access to that energy. The way to obtain God's favor was somewhat obscure. To guide one therein, platitudes were made use of. "Man must obey God's will," "Man must humble himself before God," "Man must have a new birth," were among the many that might be cited. Let one follow these indefinite instructions as best he might, yet unless he wrapped about him an unswerving faith, there was promised little hope of attainment. In short, God might have a wise purpose in with-

holding the blessings sought, so religion itself acknowledged its own limitations. Instead of teaching clearly a definite theory as to the relationship between man and God, and how to bind the human with the Infinite, it merely suggested that through prayer and sacrifice there was a way, and further that that way might be found. Each must seek for himself. Each must hope, and pray—then be content, whether the coveted blessings were received or not.

With the dawning of the twentieth century, we find a greater liberality in creeds—a broader view of the Infinite even among those who cling to belief in the personality of God. They see in their churches good fruits—they enjoy the social meetings—the intellectual treats given by the clergy—the fine choirs and soloists who furnish music—and all seem to have a place in modern civilization. I present here no criticisms on this. When a more advanced civilization demands more, it will have it.

My purpose in leading up to my theme in this way, however, is to show that the crudest dogmas all agreed that man was a recipient of power from without—from God. If the way to attain were not made clear, why that is only one of a myriad of obscurities of modern theology. There was the source of power from which man

must draw to attain his purpose. Thus vaguely all these creeds taught man's wonderful, limitless possibilities when he labored under God's guidance and favor.

Religion, in its broadest sense, signifies the upreaching of man to all his possibilities. In its original signification, it represented the binding of the human back to its own fatherhood. Study ancient or modern creeds as one will, there is always found within them a directing power never compassed, exerting its indomitable force over man. This was called God. The ancient Jew invested it, to the average reader, with a tyrannous personality, while the modern Jew recognizes no personal God. Practically every branch of the Christian Church holds to the personal idea comprised in a mystic trinity. They approach or link themselves with this omniscient power by prayer or petition, after first advising God by way of preface, of his own promises to man. They take God at what they call his word. He has placed them here. He has made certain promises. They ask their fulfillment, conditioned if this be consistent with his will and purpose.

My view of God is broader than that. Living within that limitless source of all power, I know I have the right to draw from it all I would to

fulfill any upward, noble longing of my soul: and I know I shall receive, if I harmonize myself with the throbbing vibrations of infinite force. That harmonizing, however, is my task—my responsibility and my joy.

Studying man in the abstract then, through the dogmas of ancient and modern creeds, we see he has been declared, even by them, limitless. He has access to infinite power—if the Infinite favor him as the Infinite may, he himself becomes a God. These dogmas within themselves led up to this conclusion, yet the clergy fell short of pursuing them to this point. Emerson dared follow the logical premises to the inference to be drawn from them and boldly declared that "the simplest person, who, in his integrity, worships God, becomes God;" and that that one "believes he cannot escape from his good—that the Highest dwells within him."

If, therefore, the dogmas of ancient as well as modern religions found man all powerful and limitless if God were with him, they reflect the human longing. In many of them, we may see the reflection of the age, its crudities and errors; but, back of all, is the human longing to blend itself with an energy uncomprehended, yet believed to exist and to encompass all.

Modern science has taught us that light and

sound are, to the brain, simply different intensities of motion; and this may lead to discoveries of forces within man that could not have been conceived of till this revelation was made. One set of vibrations is carried through the medium of the ear to the brain and interpreted sound; another impresses itself upon the optic nerve and is distinguished as color or form. Methods to awaken atrophied parts of the body have been learned, because of our clearer conception of all that is embraced in that single word, motion. The measuring of the vibration of force from planet to planet, through the medium of reflected light, has widened man's conception of the universe. As he learns more of it, his own horizon of knowledge broadens—his own conception of his place in the universe. The great strides man has made during the past fifty years have lifted him upward, toward the Infinite, so that he may now receive, through vibrations, more of that unmeasured, undefined, yet all-pervading power. To avail ourselves of the wisdom of others, we must, at least, have unfolded mentally so as to appreciate the wisdom they possess. To obtain the power from the Infinite which we desire, we must be developed consciously so as to be able to receive and hold the vital, magnetic

vibrations that are flashed from infinite energy through the ethers to intelligence.

Although man may have had erroneous conceptions of God and the relationship existing between him and the source of power; still, as he has evolved and learned to think and reason independent of creeds or dogmas or majorities, the possibility of a personality directing infinite force is passing from consciousness. Can human intelligence conceive of a personality combined with omniscience, omnipotence and omnipresence? Man has evolved into a greater man, and he has extended his relationship with Being—he has learned, in some degree, how to appropriate or avail himself of some of its energy—he has commenced to walk with God. Still he cannot claim familiarity, for his comprehension has as yet embraced only the little his unfoldment permits him to grasp. He has barely started to cultivate acquaintance with God, or Energy.

The evolution of man is now advancing him to a plane above where the mists of ignorant superstitions can rise. The old dogmas presented paths that apparently started one right, but led to tangled morasses. New paths appeared which seemed to help to extricate, but pursued, led to shades of density and darkness. Emerging from these, led by flashes from infinite

light, man has continued in his upward march. A new century has dawned; and now, standing on a plane over which bright sunlight spreads, he sees something of the vastness of meaning and grandeur in a human life. Within that life is the germ of infinite possibilities. He is now not oppressed with the fear of an omnipotent force restraining him as he journeys onward in pursuit of knowledge. He is free, and within himself a new power has taken lodgment. This may be termed a mental growth, but it is more—it is an ascent through evolution to a higher manhood. If one has reached this plane and looks backward, he will discover that the long struggle man has made to acquire knowledge was largely a battle with ignorance. Now he can understand why dogmas of error existed and restrained. In reasoning from cause to effect, the teachers could only follow lines within the range of their own horizon of knowledge. No one—no philosophy is to be censured or criticized. Church dogmas held high the dangers of mental plunges beyond their own sounded depths; and fear was transformed into an entity that stood guard over man's intellectual advancement. These dogmas claimed to tell where the priceless jewels man was seeking for were to be found—they suggested ways to reach them; and then, in substance, de-

clared man should love the Infinite just as fondly whether his prayers were granted or not.

Late in the century past a new sect appeared under the appellation, Christian Scientists. Some of their statements were quite astounding to modern methods of thinking. The fundamental pillars of their philosophy were: There is no matter, and disease is a delusion of sense. They grew and multiplied, and now claim about two millions of converts in this country. Among these are prominent lawyers, judges, business men, soldiers, orators and poets. They claim wonderful cures have been brought about through the simple agency of affirmation and denial. In theory, they claim by these means to draw power from infinite energy, or to attune the vibrative force enveloping one to that great harmony. The mental scientists, on the other hand, believe in the potency of affirmations, but reject denials in toto. They are not yet as firmly organized a body as the Christian Scientists, as they have no recognized head or synod. Perhaps this is well for it gives each individual freedom. Both the Christian and the mental scientists have eliminated the personal God from their written or unwritten creeds; and both are now teaching the limitlessness of man. Their

prayers are the affirmations of health, power, wealth, joy, thus enveloping their selfhoods with an attractive atmosphere which can receive the vibrations from infinite force. This they claim brings to one the realization of desire.

Modern spiritualism comes forward also, and shows an astonishingly large body of converts, though its history extends back only to the middle of the century just passed. In some particulars it is closely allied to both the Christian and mental scientists, though the stricter followers of either may deny the possibility of intercourse between those dwelling here and those who have passed to what may be beyond. The power of thought, however, to bring one his desires, is clearly accepted by the modern spiritists. They are one with the mental and Christian scientists on this, though the way the end may be brought about differs. They believe each one draws about himself spirit guides and these are the messengers and forces to assist him to the attainment of desire.

The Hindus who follow the teachings of Buddha compress within two words, Karma Yoga, which may be translated work or doing work, their methods and ways, not of linking or binding man to infinite force, but of attaining knowledge and teaching man that within his

very being all force is coiled up. They boldly assert that this human body is the greatest body in the universe, and a human being the greatest being; that man is higher than all animals, than all angels; that none is greater than man. To bring one to knowledge of his true selfhood a course of discipline is voluntarily entered upon by those who are desirous of attaining mastery. With purpose true and steadfastness in continuing the work, it is claimed the Yogi will, in due time, find himself (as he is and always was) the essence of knowledge, the immortal, the all-pervading. The Hindus recognize inspiration in every man's nature to be awakened or discovered by discipline, and the ancient prophets of the world as great Yogis of the past. In their philosophy, limits to man's powers are incomprehensible.

I claim, therefore, that in naming man limitless I have only voiced the teachings of the ages. I am aware that from the pulpits we are often told much of man's weakness and worthlessness. It seems that the clergy are prone to overlook the fact that their own dogmas also tell of man's divine origin and his infinite possibilities, if he enjoy the favor of God. In the poetry of the anti-Jacobin, I find:

"Man only,—rash, refined, presumptuous Man—
Starts from his rank and mars Creation's plan!
Born the free heir of nature's wide domain,
To art's strict limits bounds his narrowed reign;
Resigns his native rights for meaner things,
For Faith and Fetters, Laws and Priests and
Kings."

Bailey in Festus gives direction as though inspired:

"Let each man think himself an act of God,
His mind a thought, his life a breath of God."

Robert Browning caught a clear vision of the coming man with limitless possibilities beyond:

"Man's self is not yet man,
Nor shall I deem his object saved, his end
Attained, his genuine strength put fairly forth,
While only here and there a star dispels
The Darkness, here and there a towering mind
O'erlooks its prostrate fellows. When the host
Is out at once, to the despair of night;
When all mankind alike is perfected,
Equal in full-blown power,—then, not till then,
I say, begins man's general infancy."

If one would rise above his environment, lift

himself out of the steady refrain of man's criticism on man, forget the emphasized shortcomings of humanity as told too often by many preachers and orators, and silently contemplate the evolution or ascent of man as shown by authentic history, I feel he would be convinced that man's possible attainments cannot be measured—that boundary lines to his onward intellectual march are unthinkable.

Once let man place himself firmly on this plane, and he will know that it is folly to longer question if the wish of his soul may be gratified. If man is limitless, every desire of his soul can be won. Let him grasp this truth so fully and completely that none of the dogmas of ignorance and superstition can make him waver for a moment. This is his primary task, in order that he may use wisely the mighty forces within his own selfhood.

Standing then secure on this intellectual height, he may note that the teachings of the ages show he must draw new power to himself from infinite energy of which he is a part, or uncoil it from the soul reservoir within himself. It may be that by our modern methods of discipline to consciously receive the vibrations from the Unlimited, it also is required that there may be an unwinding, to some extent, of this coil of

knowledge within the soul in order that our conscious selves may be recipient. I am convinced from my own experiments and methods of discipline (though also recognizing that power can be drawn from the Universal) that the Hindu philosophy is true—that within the soul of man there is a reservoir of wisdom. As one learns to enter this mighty reservoir, this cathedral of power, consciousness broadens; and then his upliftment will permit him to touch other keys of Energy's magic harp of harmony. Man's growth begins in bringing to consciousness some of this knowledge sealed within, then advancing step by step till he finds himself in perfect tune with the harp of infinite Energy, its vibrations are entered and he becomes of them a part, consciously contributing to and receiving from the pulsating force guarding and encircling the universe. When discipline has brought him this development, then he may know and sing, with the poet, to all the world:

"No pent-up Utica contracts our powers,
But the whole boundless universe is ours."

"When we understand love as a force, not as a weakness, we find in it the very Key to everlasting power. Nothing can successfully oppose us when we have identified ourselves with the Supreme Love."—*Charles B. Newcomb in "Discovery of a Lost Trail."*

Love is only indomitable when it holds supreme control—it holds supreme control when it fills our minds so completely that there is no room for hate or doubt. Such love is so strong and absolute that it will enter into no compromise or bargain. There can be nothing commercial in its nature. It does not offer to give with any proviso as to receiving in return.

LOVE.

Love in one form or another is the motive power of the universe. In the abstract, it is the impelling force that moves men and nations to labor for advancement—for the achievement of ambitions—for the fulfillment of ideals. Love reaches beyond desire, and yet awakens desire. It blends intellect with aspiration—the mental with the spiritual—and gives the incentive to guard and prolong life in order that one may grasp and encompass more of its hallowed and mystic meaning. It is universal, as the very lowest forms of life evidence its controlling force.

In inanimate life we see the plant sending its roots down to secure nourishment; and then, having converted this into sustenance, carry upward to assist growth in the sunlight. It reaches for its needs to give full expression to its development and beauty, seeming in its mute way to enjoy itself most when evidencing vigorous life. Is not this law of nature a plant's expression of love—its silent purpose to attain its end in the mystery of unfolding? If these indicate love-

cravings in plant life, we note they began in calling for the necessities of existence—these supplied abundantly gave to existence vigor, which led to the unfolding into strength and beauty. Does this signify that love and life ever, even in inanimate nature, constitute a dual unity?

In animal life we note a broader development —it extends beyond even to the protecting and caring and helping of its own kind. It reaches out often to the weak and suffering through almost a human feeling; and, more than that, it recognizes the expression of love from others and rewards by showing love in return.

My purpose, however, deals with the human, and is to learn, if one may, something of the creative power of love and its part in aiding to the attainment of ideals—to the upliftment of man.

Emerson made it one of his subjects for essay, but he wrote only from the human point of view as seen through sex affinities. This field of emotion, vast as it is, is but the reflection of one phase of the power of love. To know, to comprehend the vastness of love, its mystic force, its far-reaching attractive power over man, in directing, guiding and sustaining him through the labyrinths of life's experiences, would be to pierce the secret of existence, to solve the prob-

lem of human purpose, and to grasp all the possibilities of ultimate man.

My studies in psychology, philosophy and occultism, regarding the unfolding of the human, have led to many experiments, proving the attractive power of Love to bring one his desires, hence I select this for a theme as I feel it has been proven to be the secret force of the Universal—the light on the path to the attainment of every longing of the human heart.

From the earliest dawn of intelligence in humanity—from the time the child commences to group ideas together, so as to form a thought, he faces two opposing factors or propositions. Right and wrong, light and darkness, truth and falsehood, honor and shame, success and failure, love and hate. With wider experience in life, he finds these contrasts to multiply till they reach myriads, one word signifying the end desired, the other its opposite. Youth, however, is an optimist. It is the experienced one who suggests the danger, and brings to youth's consciousness the possibilities and probabilities of defeat. Does this suggestion of the elder—well-meant though it be—help or retard development? Who is nearer God, the Source, and who can catch most intelligently the whispers of Infinity—youth or manhood? Experience is our grandest

school, but Father Time only gives the lessons, leaving us to draw conclusions. How often have we failed to draw them right! I have heard able men who have won great successes say that their judgment did not lead to these. They had won, they declared, where least they expected it —their judgment had erred, coupling with it all their experience, more than half the time. Youth, acting from desire, love, impulse, is right in so doing, perhaps about half the time. Is there a philosophy that can help to guide so that one can direct effort that no energy be wasted and the prize be won? Unhesitatingly I answer this question in the affirmative, but one cannot master the philosophy without discipline. Then, too, he must be true to himself. If he learns some of the affirmations of the glorious Optimism of the age, and calls them his belief, his creed, he is not yet so firmly entrenched in the philosophy as to receive its full measure of benefit. Doubts will come to all who have gone only so far as to say "I believe!" Faith founded on belief will often waver. Let us be honest with ourselves and convert belief into knowledge by proofs. Until we do this we are only weak followers of those who know. Carlyle says: "Properly speaking, there is no other knowledge but that which is got by working; the rest is all hypothesis of

knowledge; a thing to be argued of in the schools; a thing floating in the clouds, in endless logic-vortices, till we try and fix it."

In considering the conservation of force in the human, and the directing of it to the ends desired, my purpose herein is to inquire how powerful a factor is comprised in the magnetic one called Love. Love is only indomitable when it holds supreme control—it holds supreme control when it fills our minds so completely that there is no room for hate, or doubt. Such love is so strong and absolute that it will enter into no compromise or bargain. There can be nothing commercial in its nature. It does not offer to give with any proviso as to receiving in return. Some examples will serve to make this clear.

Joan of Arc heard strange voices calling her to action and advising how she could perform a service for France and honor her beloved king. There was no question in her mind of worthiness or unworthiness of the king—in her simple way she almost reverenced him. Did this most unselfish and most magnanimous love of that poor, unschooled shepherdess open the pathway to infinite force and bring its messengers in touch with her, so that by their magnetic power a shepherdess was evolved, mentality recreated, into a warrior-leader, whose presence on the bat-

tle-field assured victory and the glory of France? My purpose here is not to follow the pressure brought upon her to continue in service after the victory of Orleans. Her special work, under absolute spirit guidance, seems to have been comprised in that one act. Then she wished to retire—her intuitions told her that she had accomplished the best she could for the king and for France. The voices did not urge her to further deeds of valor. Fear rose in her heart. Love had won its purpose; and she without the attendant spirit force was a simple country maid again, with all the doubts and fears and tenderness of woman-kind in peasant life.

The first question propounded by the cautious investigator of power claimed to be received from the Universal, or from spirit forces that may be of, or may, as parts of a great whole, be the instruments to convey power from the Source to man is, why this or that particular individual is or was selected for that particular work. My investigations are fast bringing me to a point where this question seems most weak and puerile. As I study human growth, I find man himself, consciously or subconsciously, opens the way to receive this aid. The infinite force, God himself, if you prefer to use that word, does not make the selection. Man creates his own God

and his own devil—his own environment and his own limitlessness. Desire, lifted into intense longing, and that crystallized into absolute and unquenchable Love, is the magnetic force that brings to one's aid what some term the spirits of mortals who once dwelt here and who form a helping band on the other side, what others call the infinite vibrative force of heaven, and what others more orthodox call God.

Joan of Arc among her herd in the fields, felt pained that a foreign nation was crushing out of existence her native land. To her simple mind, this was outrageous robbery. Her king was also to her the God of France. In the ancient religion that bound her, there was a love and reverence for altars, relics and saints. She did not know her king, and but crudely her country; yet, she loved them both. With disaster and war, this love was intensified, and grew to a desire to be of service to both king and country. She was without ambition, so love could vibrate only the single throbbings of unselfish devotion. This, I argue, was the attractive force she sent out to the spirit realm. The task of that spirit band was no light one. They must make their presence known by developing in her clairaudience and clairvoyance, for only through these could she be told that her prayer was answered.

Consciously she was made to feel, by degrees, the task she was to perform by aid of spirit forces, though the responsibilities attending its accomplishment her wildest imagination could never have conceived.

May it not be true that over and over again one has cherished an intense desire that broadened into love and sent out the attractive force to compass and draw this infinite power to him, when came with it hints of the responsibilities to be assumed in the undertaking, and he has paled at thought of carrying them, thereby causing fear to arrest progress and defeat the success half-won? I have argued over and over again with people who have declared that they put their best thought and their best efforts in an act to attain a desire and failed in the accomplishing. Under close questioning, I have found that their desire was born mingled with doubt, or that the responsibilities attendant on its attainment had given fear a lodgment in thought, thereby creating auto-opposition. One must realize that within his own thought is the force that carries him to success, as well as the opposing factor that may turn even success half-won into failure. On himself alone rests all the responsibility. As old as that semi-mythical tale of the fall of man from paradise, is the human

desire to throw the responsibility of one's blunders, short-comings, and failures on others. I have had men in positions of trust in large companies quick to ascribe the cause of failure to subordinates, for whose ability and acts they themselves were solely accountable. The average man seems to be ready to receive all praises given to the department over which he presides; but when criticism comes, he starts on expeditions of discovery that should have been made long before, to find if he may, blunders in the work of his assistants in order that he may throw the censure on them.

If one would go in the silence, and commune there alone with himself, look soberly over his own innate desires and the volume of work between him and their attainment, and resolve that that is worth all the work embodying sacrifice of countless pleasures, as it may, then steady devotion with singleness of purpose will lead absolutely to victory. To overcome auto-opposition, the fears and doubts that arise in one's thoughts after resolves have been made and the work commenced, is the problem love has solved. Love for the attainment of the end that brings good to others, or advancement to man generally, is sufficiently disinterested and broad, even though the accomplishment of the purpose may

mean pride, honor and glory to himself. Love is so potent when it rises supreme that doubts and fears are dispelled by its radiance; and love will rise supreme if the resolve is born of desire, and that recognized as the whisper of divinity within one's own selfhood. He who reaches this plane is lifted to it by love, and the Chinese declare, "The virtuous prince confronts the gods without any misgivings, and he who confronts the gods without any misgivings knows heaven."

Coleridge, in one of his poems, touches upon the mystic power of love most happily in:

"Where true Love burns, Desire is Love's pure flame;
It is the reflex of our earthly frame,
That takes the meaning from the nobler part,
And but translates the language of the heart."

In the daily round of the petty duties of life, our attention is continually being arrested by those who show love for their work, be it what it may. Whether that love was cultivated, or grew out of simply undertaking the tasks willingly, need not be questioned. They who so work are working on the right plane to reach success, be it great or small. When one brings comfort or happiness to another by doing what is regarded

as arduous work, and is so filled with the feeling inspired in that other's breast that he rejoices in the work and loses sight of its arduousness, then has love shown itself triumphant. Over and over again we have passed through or passed near such experiences. Touching as they did upon the ordinary in daily life, we have given them hardly a passing thought. These incidents suggest the power of love in every avenue of life. When love rises back of and is bound up with a noble desire—completely entwined therein, so it cannot be dethroned—then, one marches forward to victory, and his whole pathway is luminous with light.

Men like George Peabody have toiled for wealth, happy in performing their duties to gain it and continued steadfast therein, after accumulating enough to assure them abundant supply for themselves and their families, far beyond the demands of most extravagant and luxurious living, and this for the sole purpose of gaining more to give to others. The joy in being able to carry out great schemes bringing charity to and education for the masses filled their beings. Love then stood behind effort, and toil was robbed of even the suggestion of drudgery. More than this, love's attractive force so pervaded and surrounded the toiler whose work

was to bless coming generations that it brought around him a spirit band of mighty power that worked for him, speaking to his consciousness, and pointing out successful investments through the subtle monitor of intuition. The purpose of supreme intelligence is upliftment to all. He who labors to uplift the masses calls the cohorts of Infinity to his aid because he blends his personality with the Universal, and the refrain of the Universal is now and ever, "Onward."

Love in the human is a growth that must be daintily nourished. It is timid in that it waits to be sought—it is powerful when once one fully possesses it or is possessed by it. It recognizes no foe, and yet overcomes opposition by its attractive force. It dignifies work, for work within its scope is delight. It joys in giving, for its province is to scatter blessings; and it lifts man to a realization of his oneness with infinite power.

"Through days and dreams I seem to walk with
one whose feet must shun
Henceforth, the paths of earth; for whom the
sun
Rises in unknown realms I cannot trace;
And still there is home no vacant place.
Before me comes upon the air her face.
In the deep, luminous and wondering eyes
I read the rapture of a glad surprise;
A tender hand is clasped within my own,
And on the air there still vibrates her tone."
—*Lillian Whiting in "From Dreamland Sent."*

The spirit speaks in dreams—in fond desire—in roseate hope. That dream, that desire, that hope is spirit's breathing of God's message, telling you what may be yours if you will. Trust the spirit.

THE CHRIST PRINCIPLE THROUGH INTUITION.

It is now over nineteen hundred years since the dial of time was stopped, and the year marked one. A volume of history was then closed—a new volume opened. This, not a history of wars and conflicts, but a history of the growth of man's consciousness. Intelligence, even at that time, had risen, lifting man to a higher plane and teaching him something of the unseen force on which he might draw. A life then was ushered into expression whose deeds were carried on the tablets of memory for years and years, and handed down from one generation to another, before the need of a record was felt. Centuries passed before that record came into permanent form, even to the few—the learned. And yet that advent of a life was potent enough to make a division on the calendar of time, to be recognized later in every business transaction among the foremost nations of this planet.

The story of the Galilean Fisherman's King came to us indirectly through the Greeks—they

were a highly romantic and imaginative people, and when their poetry reached its most heroic heights, there was a union of mortals with immortals, thus producing a race possessed of magic force and power. It is not strange that, coming through this channel, a veil of mystery which has dimmed perfect perception was thrown over the record. To-day, as we read the story of that life in the form we have received it, we still, like those who followed him, are questioning the wonderful meaning there shadowed. An historical record, colored with the lively tints that dart from Eastern imagery, and mingled with intuitional truths received from those mystic vibrations from infinite mind, is a record that confounds the logician, startles the thoughtful, and amazes, at times, even him who has attuned his soul to the vibrations of the force energy of the universe.

Think a moment—does not the record plainly show that the repeated assertion of Jesus of "I and the Father are One" was never comprehended by his own disciples? And what to them was "Greater works than these shall ye do?" The disciples never did greater works than he—or, if so, the record fails to show them. Whom does "ye" refer to, then? Clearly to those to come after—to you and me—to all who live to-day.

I do not want to call forth opposition; but, as I understand spiritual growth, it has taken nearly nineteen hundred years to bring forth a mentality on this planet whose unfoldment would permit the understanding and appreciating of the real teachings of Jesus—the Illumined. A new era of time is approaching, and man is finding his divine selfhood. Laotze, in China, twenty-five hundred years ago, dreamed of this truth—Plato guessed at it and guessed well—Jesus knew it and taught it. It is no wonder that the record coming to us through the Eastern and Greek philosophers was not understood. The record taught human birth to rise from sin and branded innocent childhood with horrible stains. A mythical story was invented to save the personality of Jesus from the stain, for the simple reason that the philosophers for centuries have not separated the incarnate—the immaculate Christ principle from the personal Jesus who taught them.

To know the Christ principle, let us turn to the intuitional side and study the record. Let us recognize the Adam life and its real meaning—let us travel over the road or climb the heights, from the physical being typified by Adam, to the Christ life waiting expression within every breathing mortal, and typified by Jesus.

There is no metaphysical student to-day who questions the absolute permanency of soul life. It is without beginning and without end. Its first entrance into matter, giving form to individual entity, is exemplified by the Adam life or age. The earliest intelligence was to recognize and use the physical entity. The Infinite energy of the Universe as I reach it intuitionally, was first directed to teach man the use of flesh and bone and muscle and nerves, to serve his purpose in the physical economy of living. This Adam age, then, represents the child life of humanity. During the first years of the life of a child, the only mental instruction offered is that of the power of the mind over the physical. To move this physical entity as one would—to make it obey the will—were and are the preliminary requirements to make it obtain mental mastery over the unreal or material selfhood. Though the mind here is the directing force, early intelligence erroneously gave matter a power it does not possess and so made it an opposing factor in man's unfolding. Back in the earliest human life on this planet the conflict between mind and matter began. Opposing forces were recognized in the human entity and the strife has been waged for thousands of years in ignorance. The Adam age was misinterpreted

—it did not mean the commencement of soul life. Where there is a beginning there must be an ending. Then, soul first infused itself into material form: that is all. I take it that the soul, prior to that time being free as thought, found itself seemingly restrained. It fought against its seeming fetters, though they were of its own forging. Mind everywhere existent, filling all space but occupying none—observed that the new creation (matter) attracted its like to itself, and that it filled and crowded space. Did this observation give rise to conflict, creative of fear? Who shall answer? Surely the requirements of materiality could not have received attention till they became known. For the soul to adapt itself to new conditions, the laws of harmony, not between soul and matter, but of soul encased therein and vibrative force, were to be learned. The lesson has been only partly learned, and a compromise has patched up a peace.

Childhood passed, we reach early youth, and here we find the Moses age. Some rules must be accepted as the basis of right action. The Moses age presented them under the form of the ten commandments. They taught the property rights of each, the sacredness of life, the

relationship of parents and children, and gave society a moral code.

In the development of man, the David age succeeds the Moses age. David recognized the relationship of families and communities to each other. He sang of the overthrow of enemies and the victorious triumph of friends. Another step in unfoldment was taken. From the family idea rose the community idea—the centralization for general protection and benefit. Out of this grew the national idea and all it stands for. Its expression awoke new zeal in man and gave to language the magic word we call in English, patriotism. Youth catches its meaning and greedily devours the warlike stories of heroism on the battle field. The uplifting, as one will note, so far had been practically on material lines. The boy now stands firm, he is seeking mental light—he is reaching beyond the environment of physical sense.

The next plane attained is the intuitional—it may be named the Isaiah plane or age. A discovery had been made—man mentally may draw power from the unseen—he may even be guided from a source beyond that of conscious reasoning. Light had come from within—man does not walk alone. A spiritual relationship with a force beyond the comprehension of the

sense plane was revealed. The horizon of mental vision was lifted, and all its boundary lines were fading.

"What is it? And whither, whence,
This unsleeping, secret sense,
Longing for its rest and food
In some broader, untried good?
'Tis the soul—mysterious name,
Him it seeks from whence it came;
While I muse, I feel the fire
Burning on, and mounting higher.
Onward, upward to thy throne,
O, thou Infinite, unknown—
Still it presseth, till it see
Thee in all, and all in thee."

Through the intuitional, whose limits are as boundless as thought's realm of imagery, comes the realization of the Christ principle in man. Isaiah and Jeremiah opened wide the door, and lo! on the threshold stood Jesus, as the perfect embodiment of the Christ principle, bringing to mankind the proofs of the divine within the human. In every life to-day, these successive stages are noted. One may pass through each and every till the Jesus age of spirit illumination is reached during the time of twenty years

from birth. The ages that marked the uplifting of man to a true comprehension of self have brought him to such an unfoldment that he may pass through them all and reach the highest within the usual term required to complete the growth of the physical body. You will please note, by way of condensation, that I, writing from the intuitional plane, regard the Adam age as representing the infancy of the child, extending, perhaps, until the child is five or six years of age. Perhaps a little before that he has to be taught something about the rights of property. The play-things that belong to another do not belong to him; and even before he has reached the age of five he usually learns that he must respect his parents' authority. The Moses age, therefore, blends in the Adam age, but begins to fashion itself more firmly at about the age of five or six and from then onward. A little later, possibly before the child reaches ten, if he lives in America at least, he is shouting "hurrah" for the Fourth of July. He does not understand the science of the government of his own country, but he has some joy in being an American. In short, the idea of the David age is dawning upon him and he recognizes the household authority—the laws of the village and the parks—but he soars to something a little

higher, vaguely glories over his country's flag, and is learning something of the national idea as well. All this is comprised in the David age. About fourteen, possibly younger, a restless thinking begins to find lodgment in his breast. That thinking reaches beyond his physical environment—possibly he listens to songs when in the church and sermons preached there with a new zest. God and Heaven and Hell signify certain unknowns to him and he finds a craving in his heart to know more of them. This represents the dawn of the Isaiah and Jeremiah age. In short, the intuitional, which is born of vibrative harmony, whose melodies all of us have heard but never fully analyzed, has reached consciousness. He finds himself mentally inquiring to learn his place in the great Cosmos. In short, the Christ principle within him is speaking and telling of its existence. It is opening his understanding to a comprehension of the great Oneness of all life. The throbbings born of the intuitional are very active in the young person passing through his teens. At reaching the age of twenty he has either made some acquaintance with the spiritual selfhood asserting itself within him or he has become for the time being insensible to its vibrations. Though this may be the case, within five, ten or twenty years it may assert itself again

and even more strongly; because the soul never forgets its fatherhood. However, during the last fifth of the past century many children have been born who have been named by theosophists and astrologers as children of the sixth race and give evidence of the psychic powers of clairvoyance, clairaudience and the most subtle intuition in childhood, at the earliest age of intelligent expression of thought. They will later, I prophesy, solve mysteries in life's mysticism that will appall the sage. They will glean the truth from nature's unwritten book of harmonies, whose songs will reach their intelligences through the mental sense of hearing, responsive to the soft, ceaseless, rhythmic vibrations of the unseeable chords of the mighty universal harp, touched by the fingers of energy moving under the direction of that mighty impersonality—the Imminent God.

In my hurried review of the growth of mentality to a plane where man could receive and comprehend the Christ principle, it must be quite apparent to the reader that few, if any, were ready to receive and understand it when Jesus proclaimed it. Why? How simple the answer when we study the Christ principle on the only plane on which it can be comprehended—the intuitional. The Isaiah age had come, but mate-

rial fetters bound human thought, and minds were thereby imprisoned, so that few intelligences could receive the vibrations of truth from the Infinite with which Jesus was consciously responsive. The spiritual light then threw its lustre over the few—those few are always found in every period of history, and always were, and always are among the workers uplifting man. The hour had come for man to be told of his spirit relationship to the great force energy of the universe, in order that he might come into complete harmony with himself, and know his central position in the great Cosmos. The Christ principle, therefore, was not disclosed at too early an age, even though it were not comprehended. Some of the possibilities of man had to be disclosed to him, as history has proved, hundreds and hundreds of years before he would unfold so as to grasp even those which now seem to us to-day most patent and clear.

Sectarianism is a natural outgrowth of independent thinking too easily satisfied. It separates religious societies by dogmas; and yet, throwing dogmas aside, all claim to be working largely to the same end—the advancement of their members morally, and the helping of the needy. Dogmas are the enclosures that separate the Presbyterians from the Methodists, and the

Baptists from the Lutherans, and so on. Another circle of dogmas holds all these and other sects as one, and it is named Protestantism. Another and still wider circle takes in the Roman Catholics as well, and calls itself Christian, leaving the Jews only outside. In short, we have circles within circles—angles of agreement and angles of divergence. These various sects live, grow and flourish, not because of their dogmas but in spite of them. They live and grow, because to some extent they are moral powers in the community. All they have done for the education and upliftment of the masses, they have done for progress. Many of them have grown somewhat liberal with the growth of mentality generally; but now—at this period of history—a thought current has risen that will bring more than liberality—it will bring about, it seems to me, a breaking from all the chains of error.

I will not here attempt an analysis of this or that dogma, distinguishing one sect from another—this paper has another purpose. In a general way, I ask my readers to note that it is the moral influence of the various sects in their efforts to teach honesty in business relations, uprightness in social life, and charity to the needy, that has given them their power. In these three particulars, at least, all the sects are united, and to these

I may add also the three branches of the Catholic Church—the Roman, the Anglican and the Greek; and even the Jews come forward and say, as to those teachings, we are working in harmony with the Christians. With such purposes as these, it is not surprising that modern religion has been popularized to the masses and become formidable and powerful. Often, it has opposed scientific progress, because the light of science proved a dogma erroneous. In some cases the church fought vigorously for its pet dogma; but its power, though often retarding progress, has never been found great enough to overcome truth.

There is one dogma only to which I will refer and that is a broad one, for on it rest the pillars that sustain the entire fabric of belief of modern Christianity. Every sect or church calling itself Christian is founded upon belief in a Jewish institution of blood-sacrifices. Now, the origin of these sacrifices was not Jewish, it was Persian. They sprang from the genius of the Aryan, and were, therefore, Zoroastrian —not divine, but distinctly human. To appease God, that the sins of coming generations, as well as of those who had lived in the past and so believed might be wiped out, human blood must be shed. "Christ died for our sins," wrote Paul.

Through all Paul's teachings is found this need of the sacrifice of human blood of a supremely spiritualized and innocent man. In the four gospels these teachings are not found except in one clause in the 26th chapter of Matthew, which is plainly an interpolation to Judaize this gospel, as it was the only one that was circulated freely among the Jews.

So much for the history of blood-sacrifices upon which modern Christianity founds its doctrine of atonement. I will go no further here. I recognize that many of my readers may still accept it as the foundation of their faith—only half-believing it may be, yet fearing they will plunge themselves into chaos by letting it go. I present now no argument against it, except to call attention to the fact that historically it descended from old religious rites and ceremonies, which the Jews borrowed from Persia.

To bring forth the Christ principle within us, we must free our minds from dogmas and passively open them to truth, for thus do we develop our spiritual or real entities, and learn to draw, through conscious mind, upon the inexhaustible resources of the universe. To be able to draw from this source, one must be spiritual. That word "spiritual" has been abused by the ecclesiastic. He was blinded by his dogmas, and

so we must not censure him. To be spiritual means to him primarily the entrance into membership and communion with the church. It means more, of course, but this is the preliminary step. Next, it means the renouncing of pet ambitions—the giving up of ideals—in a word, self sacrifice here, for possible joys beyond this plane of existence. Some would add other requirements. They would have you, particularly if possessed of ample means, unite yourself with organizations that distribute charity. Another class might urge you to join the Good Government Club as an aid, and so on.

To be spiritual—how those words have been abused! Why it has taken nearly nineteen hundred years for people generally to understand their true meaning. The spirit speaks in dreams —in fond desire—in roseate hope. That dream, that desire, that hope is spirit's breathing of God's message to you, telling you what may be yours, if you will. Trust the spirit. It will never waken you to desires or ambitions that may not be realized. Trust the spirit—that is being spiritual. Your desires are your good—your good is your God—believe the messages he has thus telepathically sent your consciousness. He is most spiritual who lives closest to his ideal.

We have studied the record too seriously from the logical side and from the dogma side. This has misled man. The Bible has lived through all these thousands and thousands of years, because of the intuitional truth it contains. There is much there, however, that is not inspiration. The child of the sixth race will, early upon the opening of the new century, I prophesy, point out from it the intuitional truths man should recognize, and its other pages will cease to be read. Inspiration is a word signifying upliftment—everyone may feel its force and utter spirit truths. It would take millions of volumes to express the inspirations felt by mankind during a single year.

In India the simplest layman has no confused idea as to the meaning of being spiritual; and the principal reason for this is that he has never looked in his sacred books or studied any dogma to learn of it. Let him belong to the school of the Vedanta, or the Jains—he looks within for light. The books cannot teach him how to be spiritual—they may illustrate it somewhat, but that is all. His discipline brings to him the unfoldment of spiritual consciousness. He reads his sacred books for joy.

Not separating, in our daily thought, objective

consciousness from subjective consciousness is largely due to the fact that we have held erroneous ideas as to the Christ principle. We were trying to place it somewhere in the skies instead of in our hearts. We did not know that desire was divine—we did not know it was a promised blessing. We did not know that material desire could be obtained through spirit help. To-day clairvoyance is recognized by philosophers and scholars as a gift some possess. It has been called by some a sixth sense, but really this sixth sense includes other occult gifts, such as clair-audience and intuition. It may be a little later that we shall find these gifts are senses just as real as any of the five senses we possess, but senses that have been lost by man through non-use. The consideration of spirit phenomena, as seen by the clairvoyant, would take me beyond the limits I have allowed myself in this article and beyond its province.

Buddha taught happiness to be the annihilation of desire, but Jesus, a later and to my mind (recalling the evolution of man) a more advanced psychic, taught happiness to be the attainment of desire. We are to-day believers in and followers of the Galilean who taught the oneness of man and God in purpose and power in "I and the Father are One."

"What would ye know? To silence go,
There shall ye learn, for what ye yearn
Is but the portion waiting the way—
To reach you. In faith then, each day,
Seek the silence—rehearse there your longing,
To your aid come the spirits, not singly, but
throngings,
And rejoicing to bring all the blessings, they
sing,
All hail to thee, praise to thee, thou art the
King."

Each of us wants to know more of and to consciously possess the Christ principle—the incarnate Christ within. The way to its possession begins in worthy desire, and it ends in triumphant faith. The path between the two is the bridge of silence. Let us seek it—find it—cross it—and fill our lives with joy.

"We see the whole universe is working. For what? For salvation, for liberty, consciously or unconsciously, from the atom to the highest being; working for that one end, liberty for the mind, for the body, for the spirit, for everything; always trying to get freedom, flying away from the bondage."—*From Karma Yoga of Swami Vivekananda.*

Work is the external must that gives expression to life, and happy he who has learned to love what makes life possible to express individuality.

WORK.

From our earliest remembrance, the word work was made to signify a task imposed by force, or undertaken through duty or volition. Within its domain were toil and hardship. Back in the ages, we were told a command had been disobeyed, and the edict for that disobedience was condemnation to the prisonhouse of work. Rest was its counterpart; and the earliest dwellers on this planet found the complement of life encased within the meanings they gave to these two words—work and rest.

In the evolution of man came the development of ideals; and work was given a higher meaning, for it represented the path to the cherished end. Yet its earliest signification still hangs like a pall over childhood and early youth; and even the world's great toilers too often only feel in it its early meaning of thraldom. Pleasure in work has had a slow growth. It began to assert itself centuries ago. It is reserved to the twentieth century, however, to develop mentality to a point where one may always find joy in work. Will the twentieth century fulfill to man

this mission? Many have approached that plane —few, if any, have placed themselves absolutely upon it.

Were one to contemplate nature as it unfolds itself to the eye in the speechless life, we would observe that everywhere is ceaseless action in every living thing. All life is a great mystery of throbbings and responses. Roots reach down for moisture—seeking their own—and the warm sunlight draws this upward, assisting to convert it into the constituents required by each peculiar life for its growth, that it may fulfill its destiny. Work everywhere. Not a command of infinite Being that man must obey because a greater than man said—this is the Law; but a law even infinite Being, Omniscience, the great primeval atom, the fathomless It, (call this Intelligence, what you will) as well as all living entities, must obey, because work is an integral part of life. Work is the eternal must that gives expression to life, and happy he who has learned to love what makes life possible to express individuality. Even in sleep, the subjective self assumes control while the conscious slumbers; and the heart continues its beatings, and the blood is sent forward in its normal channels, assisting each organ of the body to perform its work, in accordance with the law of life. Continued pulsation, ceaseless

vibration, is life's refrain. We cannot escape from it, and if we love life we should love work. Even he who claims to be weary of work is simply longing to turn from one kind to another. Great wealth cannot take work from one, for it imposes duties, social and other, in spite of voluntary wish. Work and life then are inseparable, bound together by an ineffaceable decree —obey and live, refuse and perish.

If it be, then, that existence is subject to this mighty law, let us seek to find, not merely the grandeur or nobleness in work, but how to love it always, for then only can complete happiness be attainable and the dream of the soul made a reality.

Love is a word of wide significance. In its scope of attractiveness between two individuals, it often asserts itself spontaneously, giving all and asking nothing. Its endurance in such cases, however, depends on like mutual growths. The consideration of this is outside of my purpose, for we can cultivate love for work, even though it may often be a question if we can love one whom we may will to love. If we love our ideals, we should love the paths to their attainment. If we would win our ideals, this should not be a forced love. Let us see if we cannot overcome the errors of the past, and discover

within our selfhoods the dominant stimuli required to make the path to achievement a delightful, entrancing road, even though it lead over walls and precipices, through tangled woods and over arid deserts to the sunlit, peaceful homes in the land of purpose fulfilled.

In the earth's earlier civilizations, the negativeness of law formed the great background of the nations' decrees. The laws did not set forth what the citizen or subject should do—they rather assumed he knew that, and that he was in rebellion by nature; and so, the edicts of kings and sovereigns and rulers were expressed in a series of "thou-shalt-nots." When mentality, always growing or evolving, even during those thousand years of medieval darkness, felt an upreaching and sought new paths of usefulness, life's environment prompted the seeker to examine the law's decrees to discover if there were not some "shalt-nots" barring the way. Those "shalt-nots" sought for were generally found, and so to grow meant independent thinking and independent work, in opposition to the negatives rulers had made to check the ascent of man. Some paled when they discovered these barriers; and environment so cramped their understandings that rather than disobey bad laws, they felt it duty to turn back to Hoi Polloi, and

let others do the thinking. And so, in countless cases, work did not pale these aspirants—that they were willing to do—but they felt they could not enter upon it and become violators of the law.

We who live to-day and enjoy the civilization and progress of which we are part, cannot but feel, as we look through history's pages, the great debt due to those who have worked against all this opposition to uplift man. We are the product of their tireless work and of their sacrifices for principle. In spite of all this, we ourselves have our own environments, our own prejudices, our own false gods, and our own ignorances. All reformers have had their prejudices and limitations. Luther placed himself firm as a rock on Hic est corpus meum. The old world's greatest and wisest statesmen declared that a free republic and corrupt morals were always linked together. Through our literal and false interpretations of the Bible, sects have sprung up that are a menace to good morals and good citizenship.

Our age, grand and great as it is, is not free from countless errors. Environment still rears high her prison-walls. Prejudice, often used as a synonym for ignorance, stands sentinel without its gates. Fear of power within one's self

to break through them is the canopy overhead, hiding out the sunlight of Truth. And the dreadful dogma of some ancient creed (erroneously called religion) has placed its blinding fetters over the eyes of intelligence so that Truth's rays often only dazzle and pain.

This glance backward I have made; because in our work to-day for the attainment of ideals, though many of the barriers have been swept away, we must recognize that a new civilization, a new religion, a new conception of Truth, have also, with the blessings they bring, reared new barriers to intellectual progress. Everything that endures in creed and civilization does so because it possesses some truth. It should not receive, therefore, wholesale condemnation—cherish its truth, and weed out its errors. I speak for upliftment to man's possibilities; and, recognizing some truth in each and every of the many vagaries called philosophies, I hurl at them no bolts of destruction. Error often seems to have a slow death, but it must die. Only truth can live. Error must gradually pass to oblivion as man unfolds. It is of the negatives of life; and the denials or "nots" of existence are destructive, not constructive. Upbuilding follows right thinking, and right thinking has no harmony with the negatives of forbidding. Our

problem is to know what to do, not what we should not do. I study the lessons given childhood with pity and sympathy for children, for their lessons each begin with a "don't." Worse than that, each "don't" is intensified with a penalty following it. This, at least, suggests that there may be something delectable in doing the thing forbidden; and the price to be paid for the doing is expressed in the penalty. Even the "do" that follows the later sections of the lessons is linked with a command and implies some sacrifice if faithfully observed. Thus we see the ancient meaning of the word work—the meaning before man had evolved to ideality—still clings to us, and is especially manifest in our training of children. We begin wrong. Incentives to right action, right doing, right thinking, can never be stimulated by centering instruction on pointing out the forbidden ways and lines.

Out of this false training, one might conclude that to follow and pursue right action and duty was contrary to desire, and, therefore, burdensome and full of self-sacrifice. The battle of mentality was to force action on lines or paths that appeared to be and were called uninviting and uninteresting. Why, it is only within the last thirty years that we began to allow election in studies to be offered for the degree of Bach-

elor of Arts; and only within the last ten or fifteen years that we have learned that this election has brought about a higher standard for admission to college, a higher rank in college and a higher average range of scholarship among our college graduates. By that, we opened the way for the student to recognize joy in work. The work now is substantially on lines selected—to do this means steps upward to mental heights longed for and desired. It is right action on positive lines, where not even a vista of a negative can appear. More and more wisdom is being shown by educators, appreciating the benefits this elective system has brought about, and even greater and better results will follow, directly and indirectly, these truer methods of mental training.

Could we go back to early childhood and start training with suggestions of what to do, and fill the child-mind with these, every lesson would prompt to advancement. Could we leave out entirely the forbidden, every lesson would point to action progressive and constructive. The forbidden ways, coupled with penalties if pursued, thrust upon consciousness a choice; and the fact of penalties rather suggests there must be delight in following these ways, that will compensate even if one is forced to pay the affixed charges.

The child-mind, seeing delight in the forbidden, does not recognize the work in those paths as wearisome; but work in the line of duty or command becomes drudgery, because of the fascination offered in the forbidden. With parents and teachers I leave this problem, believing it may be solved, and the child-mind never disturbed, puzzled or outraged by the negatives of the forbidden. It is not a simple one, yet we have advanced part way in its solution. Shall we solve it step by step, or by a single stroke that means revolution? Time must answer.

Unfortunately, we ourselves are not the product of such early training; and so, to make work a delight, we have a thousand doubts and fears to overcome. These doubts and fears were grafted in our minds by the early lessons, and they blossomed into trees bearing unwholesome fruit through the nourishment given by the false philosophies of life. Still, we are what we are, through the evolution of the past, and through the fruits of early discipline, of study, of experience and of association of ideas; and now, with that past behind us and the future before us, ideals may yet be grasped, if only we can make work one continued dream of delight. Is this possible? Is this too much to hope for?

To appreciate beauty in nature or art, one

must not content himself with hurried glances. He must view the panorama of nature or the object of art somewhat passively—contemplate it leisurely. Now as one approaches this task, let him first clearly define his purpose. Let him, for a moment, withdraw his gaze from the mountain of work between him and the goal. Let him rest the eyes of his soul on the heights he seeks to climb. Let him examine his conscious self through the mystic counsel of the ideal, or subliminal selfhood. Let the conscious or objective self view, under this able counselor, the path to the end with all its formidable barriers. Let one also, under the guidance of that wise counselor, note the glorious rewards to consciousness in the mental unfoldment to be gained by doing the work. Pausing there, in the still hour, let consciousness decide the question. Does it feel the labor too great, the devotion to purpose a sacrifice, then wait a little. At another time, and perhaps still another and another, try the same experiment. Let weeks or months go by, if you will, between them; then, if each and every time, the feeling in contemplating the tasks is one of dread, accompanied by regret of so much self-sacrifice, why do not attempt that work. Seek some other, making tests in a similar way. Work you must—that you

cannot free yourself from, even in your games of exercise. He who seeks idleness for a time often does well, for that quiet gives the subliminal selfhood an opportunity to speak when the conscious may listen. This other selfhood, which has several names and is frequently spoken of by our superficial writers as the nobler self, I designate, following Flournoy, Professor of Psychology in the University of Geneva, Switzerland, as the subliminal selfhood. It must be remembered, however, that it acts in degree as nerves or muscles, in performing their purpose, in the economy of life. The heart's beatings are not always uniform, and brain centers respond to calls with varying intensities of action. The subliminal self cannot be comprehended in its entirety—the Hindus call it the super-conscious, it forming the link between man and God. Still, it is a part of us—our better, truer selfhood, which the coward, conscious self stupidly battles with, as if it were an enemy. Man creates his own doubts and fears, because of this warfare of the selves. He attributes his change of attitude to moods—to bad logic, or to impulsiveness. Let him harmonize his selfhoods in those quiet hours when decision is to be made. Let him recognize that the subliminal selfhood is the real suggester, though

the conscious will claim the honor. Action works through the objective or conscious mind; back of it, however, is the silent mainspring of all life's activity and force.

Let it be that the work has been selected. Let it be that one has listened to these inner promptings and heeded them. Let him ever remember, from that time on, there must be no turning back. The decision has been made with due deliberation, and is final, and is right. Then the purpose is born of love, and every path to the end will loom up with attractiveness. When the first wakeful moments come each day, let him turn his thought to the delight in accomplishment through work. Let him note, from time to time, the advance he has made and the joy that that has brought him. Such habits of thought lift one above all petty details of the perplexities in work, and even make him glory that they exist for him to conquer. At times, in his most sacred moods, when reaching mentally for his good, let him turn to Emerson: "There are degrees in idealism. We learn first to play with it academically, as the magnet was once a toy. Then we see in the heyday of youth and poetry that it may be true, that it is true in gleams and fragments. Then its countenance waxes stern and grand, and we see that it must be true. It

now shows itself ethical and practical. We learn that God *is:* that he is in us and that all things are shadows of him!"

Whether our chosen work carry us in the inventor's workshop, in the chemical laboratory, in linguistic philosophy, in psychology's limitless field, or where it may, there is one new surprise after another waiting us, and each new one brings greater delight, for then are we raising ourselves above ourselves. This is growth. This is work's recompense. Contemplating this makes all the word work implies intense with magnetic attractiveness.

The Hindu, Swami Vivekananda, in one of his lectures on the Yoga philosophy, crystallizes discipline in a series of monosyllabic words most fitting: "Take up one idea. Make that one idea your life; dream of it, think of it; live on that idea. Let the brain, the body, muscles, nerves, every part of your body, be full of that idea alone. This is the way to success."

In another of Swami Vivekananda's lectures touching upon the secret of work, he most happily says: "There are a few who are really the salt of the earth in every country and who work for work's sake, who do not care for name, or fame, or to get to heaven. They work just because it is going to do good. You should work

like a master and not as a slave; work incessantly, but not as slaves work. Do you not see how everybody works? Nobody can rest; ninety-nine per cent. of mankind work as slaves, and the result is misery; it is selfish work. Work through freedom. Work through love. The word love is very difficult to understand; it never comes until there is freedom. The ideal man is he who in the midst of the greatest silence finds the intensest activity, finds the silence of the desert. He who has learned the secret of restraint; he has controlled himself."

It is also true that "the instinct of man passes eagerly onward to the impersonal and illimitable," and Joseph Le Conte, in his work on "Evolution," when referring to this fact, says: "Ideals are but mile-stones which we put successively behind us, while we press on to another, they are successive rounds of an infinite ladder, which we put beneath us while we rise higher."

With our purpose to attain an ideal or a series of ideals, for many appear along the path of life, we by careful selection and by frequent contemplations of them so blend our work with our ideals that that work itself is idealized. This is a step towards genius, I grant; but it is a step all toilers can take, even though their highest aspiration is only to be ranked among

those who do and dare for principle. If one reaches this point, he has overcome drudgery in work; and one is certain to attain to this if he follows practically the lines herein indicated. I do not mean, however, to be understood that there is no other way—if I succeed in pointing out one way to find joy in work, I accomplish my purpose. Now, the conclusion to be drawn from all this is, the potency of suggestion; and its philosophy demands some brief consideration to convince the reader that I have not given here a theory, but a method demonstrated by practical tests to be a safe one to follow.

Hypnotic suggestion has a limited range of usefulness. Within its range, however, which has broadened since Charcot of Paris adopted it as a substitute for anæsthetics in his surgical operations, it has been found most valuable. For the moment, it may check pain, lift one out of various physical environments; and, by giving this relief, permit operations to be performed, or curative remedies to be applied, to produce the results desired.

Suggestion without hypnotism has a wider range. Its effect on the young was noted ages ago, and was spoken of as the power of example. Often it was noted that a single idea or perhaps a thought found lodgment in another's

brain, and later became a directing force in the life of him receiving. The incident was attributed to accident or coincidence, and neither the real purpose nor potency of the suggestion understood. Now, though not yet generally accepted, the curative effects of suggestion are beginning to be recognized in chronic and the most stubborn diseases found in the human system. The power of suggestion also in making bright the long, dark and dreary paths to be traversed by one seeking to attain definite purposes is absolute, if only properly understood and applied. I grant, however, that its relation to man, both physically and mentally, is as yet a subject of much speculation and controversy.

In a paper read by Charles M. Barrows of Boston before the Society of Psychical Research in London in 1897, and which appeared in Part XXX, Vol. XII, of the proceedings of that society, he clearly demonstrated that by the use of suggestion as a remedial agent, he had overcome chronic cases (a majority of them considered hopeless by eminent physicians) of deafness, sprains, rheumatism, neuralgia, abnormal growths, etc. This remarkable paper concludes with:

"What if it should appear that this subliminal agent is simply one intelligent actor filling the

universe with its presence as the ether fills space, the common inspirer of all mankind? By what authority is it assumed that this wizard self resident in one man is related to the selves of other men merely as, in the language of theology, one personal soul is related to the rest? Are we sure that this transcendent energy is parted into numberless distinct entities, one for each human being? Should we plunge into a darker mystery, were we to compare this subliminal agent or self to a skilled musician presiding over many pipes and keys, and playing through each what music he will? Imagine each human being one of millions of animate organs, through whose mind and body one unified, all pervasive, immaterial self blows with the breath of energy to make the varied music we call life. If this were true, then would the subliminal self be a universal fountain of energy, and each man an outlet of the stream; each man's personal self would be contained in it, and thus made one with the other; and with a slight change, we might adapt the quotation: 'In that deep force, the last fact behind which analysis cannot go, all psychical and bodily effects find their common origin.' "

In my own demonstrating along the lines of overcoming drudgery in work and converting

it into joy and delight, I began with myself. It came in my way in the business of my profession to familiarize myself with Spanish, after I was forty years of age. I had taken a superficial course in the language covering a space of six months in my senior year in college, and naturally but little impression of that had remained. Just before taking a trip to a Spanish country, I would crowd all I could of this work in a few weeks and carry books to continue the study on my journey. I found the task grievous. Later I learned to apply suggestion to my work, as herein set forth, and lo! a toil became a joy, and the result thereafter was surprising progress from week to week. My ears as well as my eyes seemed to rejoice to perform their respective functions to aid in the accomplishment of this self-imposed task. Again I applied like suggestions to various forms of work that come to one in active life, and later I applied it to that which forms the humdrum of life, and I learned the wide application of this fruitful force. During these years I made tests as I might among friends, following the same repeatedly to happy conclusions. I then read history from a new standpoint, and its pages I found full of examples where even suggestion had awakened

powers undreamed of in those that rose to the galaxy of geniuses.

We have sometimes called these effects the power of a word or the power of a thought. For a moment let us revel in the unknown—the speculative, as we inquire after the real cause of this magic force. Of ourselves it is, but not wholly within ourselves. Of the infinite energy of the universe it is, we may say; but that at once provokes the question, what is the infinite energy of the universe? It is past complete comprehension, it seems, with our present unfoldment. Do not let us argue that it is beyond the grasp of the human mind, for that limit has never been reached. Man's development has long been restrained by studying his seeming limitations. When we find a new force in nature that can be made useful, whether it be electricity, telepathy or suggestion, let us learn how to use it for our good. Let us leave definitions to those who make dictionaries. Be it ours to prove the wide application and use of these forces, and the lexicographer will learn later how to define them. Belief in the continuity of life is fast reconciling man to accept progression now and evermore as endless evolution. With our finding joy in all work, we waken to some of the greatest delights of existence. We give our

selfhoods wider opportunities to unfold. We find new chords in the harp of life's harmony which we may strike, and these vibrations will reach and thrill other hearts than ours, bringing to them as to us new joy in living.

"Man is a centre, as it were, and he is attracting all the powers of the universe towards himself, and in this centre is fusing them all and ejecting them again in a big current. That centre is the real man, the almighty, the omniscient, and he draws the whole universe towards him; good, or bad, misery or happiness, all turning towards him, clinging round him, and out of them he fashions the tremendous power called character and throws it outwards. As he has the power of drawing in anything, so he has the power of throwing it out."—*From Karma Yoga of Swami Vivekananda.*

Somewhere in Memory's cabinet all we have ever studied, or read, or seen, or thought is held (perhaps I should say guarded); but to find these mental treasures when we would—that is the problem.

CONTROL OF MEMORY.

Bulwer, in "The Coming Race," told, as it came to him, his story of heights to be attained by man, investing them with a wealth of color that only a novelist's imagination could conceive and draw. Bellamy, in "Looking Backward," gave us one from another standpoint. Both presented us with man emancipated from strife, envy, pride, vanity and greed. Novelists deal often with a Real they do not comprehend. Imagination is creative, but the secret wires that bind it to the Unseen carry the substance out of which are fashioned ideals to be wrought. They who cultivate the imagination, as these writers have done, may write and speak prophetically, even though they may not present every detail with the exactness or completeness the future shall reveal.

As one studies man's unfoldment during the centuries past, he will find that novelists and poets have foretold much of what was to come. Who, in Shakespeare's time, could have interpreted Puck's "I'll put a girdle round about the earth in forty minutes?" And who is so

wise that he can comprehend and intelligently tell to man to-day all that Schiller felt when he wrote in "Wilhelm Tell"—"Seid einig—einig —einig" (Be united—united—united); and Robert Browning hinted at what a complete man might be in

. . . . "Finds progress man's distinctive mark alone,
Not God's, and not the beast's;
God is, they are,
Man partly is, and wholly hopes to be."

Long ago we were told that Pontius Pilate asked "What is Truth?" Was the question an intuitional breathing? Sermon after sermon has been written on this text. These honest, right-thinking men, who made this their text, doubtless believed what they wrote: but there was not and is not unanimity of opinion. They differed and differ widely, and yet not for controversy. Each wrote and each writes to-day from his plane of unfoldment—he could do, he can do no more than that. Truth is the unchangeable,—the absolute. Our conceptions of it can never be beyond our own plane of evolution or progression. Students in psychology and philosophy to-day are growing less

dogmatic—they are now honest searchers for truth. In natural as in mental science, experiments are being made, and each discovery lifts man one step higher toward his possible goal.

In a general way we have noted all this. We have noted of late wonderful unfoldment and grasp displayed by our young students in the preparatory schools before completing the studies required to enter college. We have attributed it to better methods of teaching, or more faithful application on the part of the student. In part, both are true. But back of all there is a subtle something overlooked, and that is the basic cause. By our methods of teaching and studying, teacher and student have learned better how to call forth the faculties of the mind. By these, memory has been strengthened, the sensibilities have been intensified, and perception has been quickened and made more clear and accurate. In developing the arm muscle, the physical trainer does not devote all his attention to the arm. He knows the bearing every muscle in the system has upon the arm. He has attained this knowledge by tests; and the wonderful work now being done by many of these physical trainers is making Samsons in our very midst. Teachers in the mental field are fast becoming students in psychology; but

it seems to me that that great laboratory has as yet only opened to inquirers its outer doors.

Memory, logic and reason are the tools one uses to master a study. The compartment of memory in the mind contains facts learned. Dr. Henry Maudsley of London, however, claims that we only speak metaphorically when we make such statements. He firmly maintains there is no repository in which ideas are stored up; and declares when an idea which we have once had is excited again, that there is simply a reproduction of the same nervous current, with the conscious addition that it is a reproduction. Psychology, he claims, affords no help in our efforts to understand this faculty of memory; because physiologically considered, the condition of memory is "the organic process by which nerve-experiences in the different centers are registered, and to recollect is to revive these experiences in the highest centers—to stimulate, by external or internal causes, their residua, aptitudes, dispositions, or whatever else we may choose to call them, into functual activity."

If Dr. Maudsley is correct in this, though I do not accept his conclusion, still I maintain, the position of the psychologist to discipline the mental mechanism so as to stimulate and awaken this functual activity in the highest nerve cen-

ters, embraces the same thought as that of carrying discipline to a point that all we give memory to hold may be arranged or tabulated. And, therefore, this awakening or disciplining can be further carried to such perfection that, no matter how long the interval may be since we placed that word, idea or thought in memory's cabinet, when we have need of it, it will present itself instantaneously. Having lifted ourselves to this unfoldment, to learn language would be a joyous pastime, and knowledge once culled, would be consciously forever retained. Our training has started us on the way; and, to advance as one's desires prompt, we should recognize first that this goal can be attained. To educate perception to this point I claim is the primary work, and the task is not a light one. If the progress in mental development in the past century, particularly in the last third of that century, teaches anything, it is that phenomenal unfoldment has been made. If the logic of the mental trend for the same period records any finality, it is the conviction that we have only commenced to take over the heritage of infinite power resident in our selfhoods. If our conception of ultimate man is to be drawn from the growth so recorded, then we have reached a period where to ques-

tion any abridgment of man's mental scope is illogical.

In our early studies in mental science, we were told that the faculties or capacities of the mind were tersely expressed in seeing, feeling and knowing. There were no limitations placed on our capacities to see or perceive, for through this faculty the realm of the imagination was reached and feeling struck the sensitive chord of our being whose secret home is in the imagination, so its depth could not be sounded. But to know—that was beyond belief, and here there were limitations. Unfoldment has brought knowledge. It has increased as we unfolded—it is ever increasing—but we only know when we can bring forward the proofs. Just here it is to be noted that these proofs, though clear to us, may not be patent to another. As presented, they may force belief in him, but he too must make the tests before he can claim to know.

If this reasoning will lead my reader to believe that man's mental powers have only been toyed with as yet—that memory's cabinet is practically untabulated and at best loosely arranged—that our chief discipline begins there, that we may have a wealth of facts (supply) to draw from, that logic and reason may assume no false premises, then we may rejoice to learn

of new methods to help perfect (shall I say) the tabulation of the contents stored in the pigeon holes of memory's cabinet, that its treasures may always be ready for us as calls or drafts are made.

That somewhere in the storehouse of memory every word, idea or thought we have placed there is lodged, has been proven to us over and over again. Many of them we do not care to remember—we never even tried to give them a permanent place; still, as some new scene is presented, or some story related, we clearly recall without effort incidents of the long ago which we had consigned to the closed chamber of Forgetfulness. We all have had enough experience of this kind to convince us that forgetfulness is only transitory. Somewhere in memory's cabinet all we have ever studied, or read, or seen, or thought, is held (perhaps I should say guarded); but to find these mental treasures when we would—that is the problem. If we have occasion, and due notice in advance, to recite a poem learned years ago, we are prone to turn to the volume where it may be found and read it over and over again until we know memory will respond on the occasion. Is this the best way?

As my subject is so vast, I can only hope to

present in a single essay some preliminary discipline to start an investigator on a few lines only, in this work of tabulating the riches in memory's storehouse. What I have already done in my experiments assures me that complete tabulation is not a dream or a transcendentalism. The intellectual progress I have referred to among our young students proves they have better command here than students had thirty years ago. The discipline of the schools has brought this about in an indirect way. May it not be that the time has now come when more direct training can be used to advantage, though that training be purely voluntary, and each individual enter upon it alone?

Primarily, I charge the student to repeated self-examinations until he convinces himself that forgetfulness only expresses a relative condition. It means simply that memory does not respond to the will at that particular moment. An hour or perhaps a week or month after memory may respond to that call, even though the call has not been repeated. We have all gone through such experiences. May it be that there is a labyrinth of stations through which the message was forced to pass before the home office could be reached and the response sent to consciousness? May it be that beyond our own

selfhoods are spirit forces that receive the message and directly attend to its transmission? Had our loved household American poet pierced this center before he wrote:

"The Great Spirit, the Creator,
Sends them thither on His errand,
Sends them to us with His message."?

Socrates knew his demon, and Plato gave the philosophy of Socrates immortal life. Great poems, great dramas, great operas, have been composed through intuitions called inspirations. Novelists have dreamed of plots to stories before touching pen to paper that recorded them. Perhaps, beside the holding of every word, idea or thought heard, learned or treasured in this life, the tablets of past memories are safely recorded there as well. The Hindus claim this self-evident—the Japanese regard it in their philosophy as an axiom; and, if this be true, then it is memory of that past, through dreams, that has furnished poets, novelists and musical composers over and over again, with the woof to hold the brilliant mental pictures out of which was fashioned the dramatic scenes genius uses to symbol its purposes. The Hindu philosophy suggests methods to awaken to conscious-

ness past memories. If one can learn first how to draw from memory on call all gleaned in his present incarnation, it may advance him so that he can learn to recall past memories of other existences. Our work is not, at this point, to discuss whether or not there have been re-births. If there have been, and this philosophy is rapidly gaining converts, its absolute proof will some day be found through the faculty of memory. If man gains control of memory, as herein suggested as possible, it will be a natural sequence to follow to that apparently tightly sealed compartment of the past. If found, opened, and its treasures disclosed, then man will have attained to the height where Eastern philosophers long ago placed him, for then "no being can be greater than man."

To record now some of my experiments that have convinced me of the truth of the statements I have made relating to control of the treasures in this storehouse of memory, and to suggest a few of the methods I have tried and proven as valuable aids to this end, I come, at this late moment, abreast of my subject:

First, in my silent hours I have quietly but firmly held the thought or sent the suggestion to consciousness that to forget was impossible—a truth we all accept, but one we thoughtlessly

deny repeatedly in our ordinary conversation. Here is a habit to be broken—a habit that is detrimental to the development of a ready memory, and a habit that is pernicious, because we are affirmatively asserting as facts what we know are not. He who says I have forgotten —it has entirely passed from memory—is not speaking truth.

I found that by holding myself passive for a half hour each day, often giving five minutes to firmly fix and hold this thought in mind, within a single month I had almost ceased from using the word "forget." I also found, at other moments during the day, facts and incidents were recalled, without effort, that I especially wanted to use to assist in some business or social matter engrossing me. With all this came a delight; and it seemed that memory was furnishing logic and reason with a wealth of material to be worked over to carry out their purposes in my personal affairs.

Later on I began to direct my work to recalling particular names and faces of those known long ago; and it seemed that old friends (many long ago dead) almost visited me again. Over boy-dreams of life I went with joyousness —the visions became very real—I could not fancy myself alone—they, the former compan-

ions seemed present, helping me to recall a past. Who shall say they were not there?

Years ago I had made a specialty of committing poems I loved, and entire scenes from plays of Shakespeare and other dramatists, to memory. I attempted to recall some of these. Sometimes I made little progress. I have gone to three or four sittings, holding for five or ten minutes a mental picture of the scene described, and waited for words to come in perfect order, and they would not. Then, days after, when I dropped that particular task, the entire poem or dramatic scene has flashed to consciousness with hardly a single synonymous word substituted for any the author used. I now am refusing to turn back to the volumes where I could find these poems or dramas. I wait till they come back to me, simply asking memory to disclose. I have even carried this to the repeating of poems in Latin and in German which I committed in college days and have not seriously tried to recall for spaces of fully thirty years.

In all this work I beg my reader to note that I am working something like the inventor in his work-shop. Even after he may have brought out something original and secured letters patent, he usually regards that as representing only the fundamental or basic purpose of his plan.

Though an original idea is embodied, improvements may be required to make it practical.

I require more leisure than I have at present to carry my experiments to a point where from them I can fashion a method and give the world a complete working system, whereby the treasures stored in memory can be grasped as will may demand. This leisure I propose to bring to myself in due time; but prior to that, I would I might learn of hundreds working for the same ends, whether on these or other lines (for there cannot be too many students here), as this age demands that the faculty of memory be made absolutely subservient to the will.

There is a particularly delightful test and one which I hope sometime to make. This is the going into solitude, carrying with me a Greek tragedy or a Latin comedy I read in college and have never glanced at since—one, however, that I once knew well. Then, without referring to translation, grammar or lexicon, I shall ask memory to permit me to read and enjoy it again. There on the tablets of memory all is recorded. Let us find those tablets.

If, as some tell us, and as we sometimes feel, we can by true thoughts call to us spirit forces that can aid us in this task, then let us call them. Great writers, great inventors, great re-

formers, great statesmen have thought out their best purposes alone, or gone where they might be alone and undisturbed, that a greater intelligence or a combination of intelligences might speak to them. Longfellow clearly felt and understood that the wise caught glimpses beyond the earth's plane and delicately, yet forcibly wrote:

"Thus the seer with vision clear
Sees forms appear and disappear
In the perpetual round of strange, mysterious change
From birth to death, from death to life,
From earth to heaven, from heaven to earth,
Till glimpses more sublime of things unseen before,
Unto his wondering eyes reveal
The Universe, as an immeasurable wheel
Turning forevermore, in the rapid and rushing river of Time."

Within one's self is the real incentive to action. May not the prompting come through subconscious vibrative force? The subconscious knows of the riches in this storehouse, and may it not urge the appropriation? May the secrets of the subconscious be its wealth gained by its

intimate connection with spirit guides or with the Universal? What we know tells us of much we do not know. Shall we wait and argue against theories that may or may not be fully proven; or, shall we go forward rejoicing to learn and know, and through patient, faithful self-discipline add to our knowledge till the proofs gleaned overcome some theories, reveal others to be true, and give us a philosophy resting on the demonstrations of human experiences?

"This stored-up mental reservoir is a submerged *personality* which thinks, reasons, loves, fears, believes, accepts, and draws conclusions beneath and independent of consciousness."

"Man, as a soul, should affirm his rule and dominion over his body as distinctly as over any other machine he uses. He should gain a positive sense that his physique is not himself, but rather his most obedient servant. As a spiritual ego he should also disconnect himself, in consciousness, from his lower or sensuous mind, while intuitively asserting his supremacy over it, and also over intellect and memory. As he rises above all inferiors, they lose their tyrannous dispositions and drop into beautiful ministry and subordination."—*Henry Wood in "Ideal Suggestion through Mental Photography."*

Back of every effect there is a cause, and if we follow the trail to its starting point we shall find suggestion the creative protoplasm out of which it grew, be the act what it may.

SUGGESTION.

Let one take a retrospect of his own life, and he will find behind every serious act he has performed there was originally a suggestion out of which it grew or was formulated. This suggestion may have been brought to his consciousness by another, by quietly reading something co-related to it, or by some mystic cause springing from an awakening desire. Back of every effect there is a cause, and if we follow the trail to its starting point we shall find suggestion the creative protoplasm out of which it grew, be the act what it may. When first the suggestion harbored itself in thought, it may have attracted little attention. Once received, however, it seems to possess a vitality of its own, and grows and spreads until recognized by objective consciousness. Sometimes the growth has been so slow that memory finds difficulty in fixing the time of the impression; but when securely lodged, it appears to preserve for use the vital spark to spring into robust life at the call of opportunity or desire.

Observing all this it is pertinent to inquire

if suggestion has a potency of its own, and if so on what stimuli it thrives. Can it be converted into force that will aid one in the accomplishment of purpose? Is it of itself an entity? Is it a substance out of which grow creative thoughts that mould material things? Does it of itself bind together images and concepts which give birth to ideas out of which reason weaves thought? Is it the starting base of action—the forerunner of the moulding of purpose—the indestructible germ pressing forward the unfoldment of man?

The hypnotist has proven that one under hypnotic influence is in a sleep which differs from natural sleep only in the fact that one has the free use of all his faculties except objective consciousness. The subjective is reached by the hypnotist through suggestion, and the patient readily accepts the suggestion as true, then from that point of view, argues and acts logically upon the assumed premise. Although hypnotic suggestion is extensively practiced by medical men to-day, the best authority indorses the opinion that hypnotism itself has no curative power. Dr. Tuckey regards it as "merely a psychical preparation or vehicle."

Charles M. Barrows of Boston has had a wide and successful experience in treating and heal-

ing by suggestion without hypnotism. He has presented some very valuable papers before various societies of original research, and gives an outline of his work in a little volume entitled "*Suggestion Instead of Medicine,*" from which I quote:

"The more intimate and extensive study which scientific methods now make possible shows man's psychical being to be no such thoroughly explored region of known extent and determined limits as some earlier scholars have supposed. It resembles the grants of land made to the first settlers along our Atlantic coast,—strips of seaboard territory bounded in part, but stretching away into undefined wilds, no one knew how far to the westward. Certain sides and aspects of our mental life, some faculties and functions have indeed become familiar; but only in recent years have students turned their attention to the dim domain yet unsurveyed, or seriously asked how far into the unknown waste the frontier line of research may lawfully be pushed. This closer acquaintance with his psychical resources strengthens the conviction that man is too large a being, too highly endowed, to find complete expression and an adequate outlet for his total self through the channel of a single consciousness; that not all the activities of which he is

capable can find room and play, unless they use the whole brain for an organ. Our remote ancestors may have possessed a very limited consciousness, unvexed by any of the problems of a later age or a science which 'makes thought psychical and blots out life with question marks'; and a simpler brain doubtless sufficed for its organ. But it is a far cry from the simian in his savage wildness to the civilized gentleman with his refinements and varied culture. Slowly the man supersedes the beast; and cosmic agencies, 'acting through five-score millenniums', have evolved the complex structure that crowns the nervous system of the human being to-day. Plurality of consciousness is granted now to be the underlying fact which makes true suggestion possible."

To produce results the suggestion is a psychical message which passes from the suggester to the brain of the one receiving, and must by its influence affect some part of the gray matter in the brain. Barrows argues that that gray matter does not think, and does not understand language any more than bones and muscles do; and yet certain kinds of stimuli are carried in these messages and these affect that gray matter according to biological law. Although changes are wrought and these changes are the result of

a natural law, still he confesses it "involves a baffling mystery" and must so continue till we learn how to invade "the laboratory of occipital consciousness."

When we seriously consider how little we know of the entire process of converting food into blood and chyle and muscle, how little we know about how words and facts are impressed on or held by memory, in short how little we really know of the powers of our organism physically or mentally, we ought not be surprised that there are controlling forces within which man has not fathomed, and which are set in motion by mental stimuli. There is the one great force in our being which physicians recognize as *vis medicatrix naturae* that possesses provisions for resisting and arresting disease and acts quite spontaneously; hence it is clear, that in healing by suggestion this energy is evoked.

Passing over the fact that our knowledge of man and his possibilities are even in this age only partially grasped, the study of suggestion without hypnotism has taught and is teaching us how to heal, how to unfold, how to live, how to enjoy. If we have not yet unfolded sufficiently to grasp the delicate philosophy of why and how suggestion works out purpose, we have learned how to use it for the attainment of wise and use-

ful ends in purposeful living. In my introduction I called attention to the fact that in a glance backward over life's work (whether success or failure followed) each serious move or act could be traced to a suggestion as the motive cause. Following that, I traced through the best authority with which I am acquainted the philosophy of the workings of suggestion as far as seems tangible to our logic with our present development—especially as far as the same may refer to the subject of healing; and now I turn to the making of practical use of auto-suggestion in our upreaching to the attainment of ideals.

Henry Wood in *"Ideal Suggestion through Mental Photography"* says: "At no previous time have the influence and potency of thought received such careful and discriminating investigation as is now being centered upon it. While a few seers of keen and intuitive perception have grasped the great fact that thought is the universal substance and basis of all things, never until the present era has this vital truth penetrated the more general consciousness. The intuitive comprehension of this truth is no longer limited to a Plato, Paul, or Emerson, but is grasped by many minds who are striving to give it articulation."

Power can never be increased by the repeated

retrospect of one's blunders and failures. They are of the past; and, as far as one may, should be assigned to oblivion. To-day is fresh with promise and our desire and the work between it and us as well should be idealized. Then, the object sought and the path to it become doubly attractive and inviting. We can forbid the possibility of failure, by holding firmly before the mental vision the ideal of what we are striving for as a prize that is ours, and simply waiting our advancing to it and claiming it. Between us and the attainment sought is that space which often intervenes between one and the place he desires to reach. Distance is overcome by time, and the method of conveyance is the measure of the time required. In overcoming distances or spaces which may be classed as mental, our thoughts are the dray-horses, the steam engines or the electric motors. We can control thought, and if we discipline our mental faculties to do the bidding of will, we shorten the distance or time between us and our purpose by discarding the dray-horse pace of thought of sluggish mentality by bringing to it the finer and swifter vibrations to meet the demands of this age of steam and electricity. Then also we may exult that there can be recorded no failures as we work directly forward towards the goal, being merged

with and into the mental-building thought vibrations of this history-making period in man's unfoldment.

If for any reason health has been impaired, or if one's work demand severe strains on his physical powers, perfect health is requisite primarily for the attainment of purpose. Reasonable attention to exercise, and systematic arrangement of hours of work and rest should be given of course; and, assuming that this has been or is being done, suggestion can be appealed to to do all the rest. Let one take a half hour every morning, and sit in a comfortable position with both feet resting on the floor. Let him take several deep breaths, counting eight to ten in inhaling and the same number in exhaling. This induces passiveness which is to be sought first. Then let him draw an ideal photograph of himself as he would have himself—that is really his true physical self, in spite of the mirror declaring to the contrary. It is not a change of the general outline one desires, but a filling up in places, and a face and form which possess and reflect health and vigor. Sitting there, let him concentrate on that mental photograph as being a perfect reflection of himself. Let him for ten minutes, at least, silently repeat some phrases descriptive of this ideal self, or of its powers

as "I am perfect in vigor—perfect in health—perfect in the entire physical being." "I can endure the greatest of mental or physical tasks without growing weary." "I am whole and sound in every part." "I dedicate myself mentally and physically to the glorious work of the advancement of man." These or similar phrases will fashion themselves in language, and best be spoken silently though forcibly. Then, the last ten minutes of the sitting it is best to relax, and quietly contemplate the joy when the end is attained and victory won, yet always viewing that time as not distant but here and now.

If the morning half hour is taken for health, then give a half hour in the evening or middle of the day (the time is immaterial) for a sitting to fill the subconscious mind with the purpose in view. Breathing exercises should always precede the suggesting of the ideal to this other self within. Then again, let one draw the mental photograph of all he would be—let it be clear and distinct, let the face outlined show the power, dignity and manhood that belong to the one possessing the attainment desired. Concentrate upon this ideal picture, and afterward review it passively.

It may be asked if there is no other work to do than this? I reply, of course there is. One

must do the work required to gain the prize in the usual way. If the end sought is that of completing a college course of studies, one will be required to devote the time and energy the curriculum calls for to study. The holding of the ideal photograph then being to see himself or herself a graduate (with honors if desired) with degree won. The sending of the suggestion to occipital consciousness, or to the subconscious mind—the holding of the mental photograph by objective consciousness and impressing it by so doing upon that unexplored region of mystic activity are the required acts of ours to lighten the path to the end, to aid in the overcoming of all obstacles, and to insure the attainment of the cherished purpose.

The gaining and preserving of perfect health, and the securing of a broad foundation for an education are after all but starting bases in the purpose of life. They are, however, elementary conditions to be attained that more serious work may be done. It is really, after all this is passed, that the most wonderful power of suggestion is made manifest. I hinted at this at the commencement of this essay; and, running through nearly all the papers in this volume, the reader will find I claim it is through suggestion that man's power has grown to be what it is to-day.

The method of its use has unfortunately lacked system. In fact, there has been no method until during the last quarter of a century. Its real power was not understood, and its philosophy is still involved in much of mysticism. To-day, however, we know noble desire to embody within itself the power of expression; and that that desire can by objective consciousness be impressed upon subconscious mind (or possibly upon several minds or selves of which we know little), and that then, it, through ways and avenues we know not of, works out the problems and brings us the blessings, if only we do with willingness the tasks before us, holding our faith perfect, and keeping our mental eye firmly fixed upon the goal.

I have found, and hundreds and hundreds of others as well, that by auto-suggestion the minor needs and desires of life may be attained as well as the more serious ones. These results may be brought about quickly when once one has learned how to plant the suggestion in the gray matter of the brain. This is a discipline each must undertake for himself. The method herein presented has brought success to many, but probably other methods may be found more acceptable to some of my readers. I can only present what I have absolutely proven to be practical. I have

learned, also, that the sending forward of suggestion after one retires and just before sleep overtakes him has repeatedly proven effective and accomplished the purpose.

I feel just at closing that I may add one thought in way of possible explanation of this silent, wondrous force suggestion sets in motion. The physician (as far as pertains to healing) calls it *vis medicatrix naturae,* the theologian, God, and Herbert Spencer, a part of that great force behind all, never yet fully compassed. May there not be a harmony found on which all these conclusions may rest? In all my work, I have come to recognize that there must be a central force working out unfoldment to all—a force whose only purpose is good. We connect ourselves to that force though we may not comprehend how, because there are vibrative links binding us to it; and yet may not these vibrative links be a host of spirit consciousnesses which form the stations (if I may so speak) along that wireless line through the ethers of space? In all future advancement of man, he must, if he would progress, take into account the force or the forces on the other side. May it not be that they directly help mould longing into suggestion and then quicken mentality to action that honors may be won? Since we have learned as much as

we have of the purpose and power of our spirit guides, can we help but believe that in this field they find work in which they delight? Some day, I prophesy, old spirits who have progressed far will return to us here, when we are strong enough to understand; and these spirits will explain mysteries the laboratories and telescopes have not unraveled, and they will also bring forward such complete proofs of their eternal vigilance that man must accept, and then we all shall know.

"Old Age is not a friend I wish to meet;
And if some day to see me he should come,
I'd lock the door as he walked up the street,
And cry, 'Most honored sir! I'm not at home.'"

—*From the Japanese of Chisato.*

Man, in all that marks his individuality, is a reflection of his thoughts entertained during his lifetime. They stamp on his face, character, and on his form, vigor or decay.

The fountain of youth was sought for in the past—to-day, a strong intellectual manhood or womanhood, till one feels he has completed his purpose, is the desire of the workers in the world. Within our own mentalities is the crystal, life-giving spring. If we seek we shall find.

MUST AGE ENFEEBLE?

Back of all science—I might say back of all demonstrated truth—there was a record man was taught to reverence. Between man and that record in the early ages there was a priesthood claiming to be solely responsible for the interpreting of it. I do not think I offend any in this age of enlightenment when I state the fact, that that interpretation has fettered the ascent of man. To imply there might be error in the interpretation exposed man to punishment—to prison and death. One looks back at that period of history; and noting man's power now, almost wonders that he evolved so slowly, and that the revival of learning or the ascent of individualism was so long held in check. A little reflection, however, makes it evident that man was enslaved by those who honestly thought they were laboring for his improvement and growth. Ages ago there was a mental awakening, but the unfoldment of man only by degrees started forward on its persistent upward trend.

As we review history, and exult that man has progressed to independent thinking, let us not

lose sight of the fact that on every side even today, when a bold statement is made claiming a new demonstration of truth, one is met with a quotation from the Bible asking how he can reconcile the conclusion with that record. When in college over thirty years ago Professor Alexander Winchell, LL. D., gave us a series of lectures against the Darwinian theory of evolution, I remember he prefaced his first lecture somewhat as follows: "If my great-grandfather was an oyster, a mollusk, I simply want to know it. If this is proven, and it does not conform to the present interpretation of the biblical record, why I must find a new interpretation. I will not stop my investigations, because they seemingly lead to conflict with the Mosiac record." Then, in spite of this strong declaration, through all these lectures he practically claimed that Darwin suggested in reasoning from the known to the unknown what might possibly be inferred, but he emphatically argued that Darwin failed to furnish us with the satisfactory proofs. Fifteen years later I picked up a book of his, entitled "Sparks from a Geologist's Hammer," and read "Evolution is now a finality of science." I cite this incident merely to give at least one example to illustrate that in our own age, man is not free from dogmas that still are

reverenced even though they may be questioned. Dr. Winchell was from boyhood deeply religious, but he was an able scientist, an indefatigable student, and an honest man. His honesty cost him, a few years later, dismissal from a professorship in a sectarian college, his special act for disfavor there being a course of lectures showing the days of creation mentioned in Genesis could not be taken as twenty-four hours each, but that each represented an age, a series of years. To-day, we say what ignorance and prejudice this! And yet this incident occurred less than thirty years ago.

When religious bodies meet from year to year, the convention is not called to inquire if any have learned a new truth; and if so he be asked to bring forward his proofs. Rather, it seems to me, these conventions, beyond the routine of the details of elections and the providing for the administration and the holding together of the members of the body, are to inquire if some of their members have dared to utter publicly statements which may be construed as not being sanctioned by the ritual or dogmas of the organization. If complaint is filed against any, then there may be a trial, and later judgment and probably expulsion. It may be this is the only way to protect and promote the society or

church. I do not pretend to answer to that; but I feel while such conditions exist that the growth and ascent of man will not be promoted by any such organization. In the scientific world, there is no real scholar or scientist to-day who will not turn down any formula or accepted finality of the past, if demonstration is brought forward proving it error.

Back in this old record we were told that threescore and ten years were allotted to man—if, perchance, he should reach fourscore, then was there labor and sorrow. A literal interpretation of that passage has found lodgment in human minds generally. History it is claimed has shown the average man at his best from forty to sixty-five, and that usually about or shortly after the age of sixty-five, deterioration starts in. With this conclusion written in bold letters almost like a placard to attract attention, man has been confronted since that record was made. Many other conclusions, once equally as firmly held to be truth, man, through his own inventions aided by the mathematical tables he has made and the laboratory demonstrations he has brought forward, has set aside as fictions of a past age. Man at that period of history, as now, looked about him, and found in plant, tree and animal life, the age of development for

production, and from that time he observed a steady growth till the maximum of power and resistance were reached, then followed gradually deterioration, and the infirmities of age and death. He compared himself to the life about him, read the record, and accepted it as true. He built machinery and used it, and proved it had a life; with use and time it wore out and crumbled, why not man?

It is clear that man, reasoning from the limited range of knowledge he possessed at the dawn of history, could come to no other conclusion than he did. The proofs about him were convincing and seemingly absolute to his dawning intelligence. With this conviction firmly established, the generations began. Like begat like in form and in thought. How long a period of time passed before the human lifted itself to original thought we may not know. That such a time did arrive we do know, and there was found the individual, asserting and claiming the advancement of man to a higher plane his birthright, and there too were found the multitude decrying upliftment. In such an age, at least, it is most evident that Matthew Arnold's "majorities are unsound" would apply.

In that age there were neither dentists nor oculists. When teeth started to decay, there

was, therefore, no dentist to be called in to arrest or overcome the destroyer; or being sought too late, to place artificial teeth in the mouth to do the work of the natural ones. When the eye, wearied by use or becoming defective from any cause failed to focus perfectly, its possessor could not see clearly to carry himself from place to place; hence he moved more slowly and the chemical constituents of his bones began to undergo a change. To prolong life under such existing conditions would certainly be to fill it with labor and sorrow. Being unable to properly nourish his system or to see to move about and among people, other faculties became impaired by non-use; what more natural then than to declare death's goal had been reached? Today, we have learned how to overcome these physical conditions, so that at this period of life one old in years can masticate food as completely and see as perfectly as during most vigorous youth.

It is only within the past century that it has been demonstrated that the entire human system is year by year throwing off and taking on to such an extent that within a maximum of seven years at most the whole physical being is completely changed. Later investigations make the term much less. Flammarion, I believe, limits

it to ten months. As to the length of the term, I do not argue. The maximum limit or the minimum may be accepted. The fact of this complete renewal repeating itself at short periods of time proves that the comparing of a human being to a machine as to duration of life is absurd. Keep renewing the worn parts of a machine as they lose their usefulness, and the machine will never wear out.

As I endeavor to reach back in thought to that early age when that combined history and prophecy of man's allotted term on this earth was written, I find that though the period is distant eons from primitive man, the human then had a most circumscribed existence. He to an extent dominated the animal kingdom, but he himself was not free. National life and all its joys and woes had not yet thrilled the human heart. Ambition was almost unknown. A few leaders whose power was a development through thought-force assumed control of the many. To that few a gleam of light had come, for evolution was even then at work, and they thought themselves into leadership, boasting a higher origin than the masses whom they awed and commanded and ruled. To extend life was not a thought or purpose of that age; but to rule, to possess, to conquer, and to enjoy.

Age after age has succeeded, and man in thought has claimed more and more in way of wealth and luxury and knowledge. For these he has often sacrificed health and peace and happiness; and yet he has advanced to a high plane of intellectuality. He has given to enjoyment a thousand meanings his ancestors could not have imagined to be comprised within that word. He has entered forbidden fields in search of knowledge, and from them has culled glorious truths. He has learned to pierce through space without limitations. He has to a wonderful extent annihilated distance, and talks with those separated from him a thousand miles and more. He seeks for treasures hidden beneath the once uncontrollable waters lying below the expanse of earth, and even oceans form for him no fetters.

During the past thirty or forty years man has been thinking more of the necessity of maintaining good health and of preserving a vigorous manhood than at any period of his history. Successes having been won that place him on a satisfactory plane financially, he studies how to enjoy himself there, and how to prolong life to extend that enjoyment. He has been told repeatedly during the past quarter century that man, as to all that constitutes his individuality,

is a product of his own thoughts. Proofs of this have been brought before him so complete that, although he practically accepts them, he is not always ready to enter into the discipline necessary to introduce right thinking where wrong thinking has brought unhappiness or failure.

Before making the application to man of the philosophy outlined herein, let us turn for a moment to the development and decay of life in a few of our domestic animals. The offspring of the cow, whether male or female, reaches maturity in a single year. At the age of twelve we find that bull or cow still in vigorous life, yet its age then represents a multiple of twelve from maturity. The same practically can be said of the dog, and the cat, while the hog matures earlier and lives a shorter life, and the horse matures at two and retains his vigor much longer than the cow. In human beings the average age of passing puberty is fourteen. If the history of domestic animals permits us to draw any inference as to comparison regarding age of deterioration, then man at twelve times fourteen, or at the age of one hundred and sixty-eight, should be as vigorous as the average man of sixty to-day. I do not say that man, as to age claimed to have been allotted, should be brought into comparison with domes-

tic animals; but I do claim, if a comparison is to be made, it should be by taking multiples from the age of maturity.

Why is it, then, that man has failed to take his heritage of years, if it be true that so far he has not taken it? Is not this question already answered? He read and heard the record expounded to him. He accepted it. He studied himself carefully and learned the age of bodily vigor, of mental awakening, of physical growth, of early and ripe manhood, as *evidenced by man living under that conviction.* He fitted these periods to the years allotted as given in the record, and went forward in his work. In his thought were fixed his probable and possible limitations of life. In going forward with such fixed ideas of the limits of human life on this planet, age will and must bring its marks and leave them impressed on one, year by year, beginning about the age of fifty. Man in all that marks his individuality is, therefore, a reflection of the thoughts entertained during his life-time. They stamp on his face, character, and on his form, vigor or decay.

Let the reader call up in memory some of his old friends. Some he will find at their posts in the office, shop or bank, happy and joking midst their work after passing the fourscore limit.

Others at sixty are complaining, weak, sorrowful, out-of-tune with the world, or tearfully laboring and striving to learn how to get to heaven.

I remember in 1895 my professional business brought me to Augusta, Maine. One day a gentleman with whom I was walking halted a friend of his in a most familiar way, saying, "Wait a moment, Senator, let me introduce you to a friend of mine, as I want him to know how young some old men can be." The party accosted awaited the formalities of introduction and then said, "Yes, I am ninety-three years young." "And when did you begin to say 'young' instead of 'old?'" I asked. To this he replied, "At seventy." I looked at him and felt forced to remark, "I don't believe you have grown apparently a day older since then." He replied, "I certainly don't feel that I have." This gentleman was an ex-U. S. Senator, a Mr. Bradbury, who a few years ago passed over to the other side. He had never, I believe, given advanced thought serious study, and he held no theories concerning the prolongation of life differing from those around him. Did the extending of life with health come from the repeated speaking of those phrases where he united his ego with the single word, young? Henry Wood would call it ideal suggestion.

Through this, the spiritual ego is awakened and consciousness is brought to a conception of the real divine self and its power.

To live that one may be oblivious to years, I claim first he must attach no importance to that old record. It doubtless represented the average age man lived at that period of history, but that does not concern us now. Next to this, one should recall the teachings of science as to the renewal of our bodies, and determine to fill his mind with love of vigorous manhood. It is not perpetual youth we seek, it is vigorous, unblemished and unlimited manhood or womanhood. This, if one desire it, I boldly claim is attainable, because it is one of the possible products of thought. It is yours, reader, to claim and enjoy, if you will. To will it to you requires daily thought of a character that uplifts and never depresses. Surely such delightful thinking ought to be no task. Does one ask further if I fix any limit to the time man may, in years to come, learn to hold body and soul together and dwell on this earth: To this, I reply, I fix no limit; still, when I take note of the great battles each will fight with others whose thinking is opposite, and knowing the mental opposing current to be met, I recognize that it will oppress many in their efforts and possibly prevent their

reaching the advanced limits they may set. What matters it after all? In any event, by right thinking health will be improved, life lengthened, some victories won, and a new truth in due course of time demonstrated to aid progressive man.

One's friends too often work great injury to those they would kindly help by mentally following them and looking forward to their failure in this or that undertaking. If one does not agree with the course his friend is taking, and the friend is working honorably and resolutely as he feels is best, send forward, if you want to favor him, thoughts of success (you may be wrong in your conclusions, and he may be right), and then you are doing your part to help him onward.

The fountain of youth was sought for in the past—to-day a strong, intellectual and extended manhood or womanhood, till one feels he has completed his purpose, is the desire of the workers in the world. Within our own mentalities is the crystal, life-giving spring. If we seek we shall find. If with age come enfeeblement to one, let him know his own thoughts have brought it on, and the responsibility is his alone. With the throwing aside of all thoughts of sickness and failure and death and anxieties concerning what is beyond, I would urge also one cultivate

love of youth, of life, of work, of happiness and of progress. These are aids to right thinking along the line that strengthens the union of body and soul; and a firm binding is needed between the physical and the spiritual that one may complete the full cycles due him on the earth plane, in order that he may enter spirit life fully prepared to undertake its higher lessons which can only begin when freedom is absolute, and distance, time and environment have been annihilated.

"Out in the Future, star-crowned and bright,
Waiteth for you a dawning of light.
It is coming to you, no other shall prize
The glowing tints that for you arise.
On your path alone shall its light be shed,
Illum'ing the way that your feet must tread.
Though darkness and doubt overshadow just here
Be patient and trustful,—the dawning is near."
—*Lillian Whiting.*

The study of humanity and its accomplishments shows that they who travel the pathway of success conjure up no unseen or theological deity possessing power to thwart. They battle with no imaginary enemy; and they find, combined with potency, a divinity in their own thoughts and purposes which directs them to the attainment of worthy ambitions.

PATHWAY TO ACCOMPLISHMENT.

Among all men and conditions of men we find that those who are bewailing their fate, or as they put it, the way the world has treated them, feel in their hearts they have not received and are not receiving the just rewards for their toil and effort. It seems that many become professional growlers because they compare their work with the work of others and their rewards with the rewards of others, and feel themselves overshadowed. Were these people to look back over their lives and trace again their pathway step by step, doubtless they would find that early they began to make these comparisons, arriving at conclusions unfavorable to themselves. As time passed on, they, by an unfailing law, grew bitter through such habits of thought and speech and became more vigorous in their denunciation of others, who were seemingly more favored by luck or fate, and life's duties became to them year by year more and more arduous tasks.

The present age has been called a psychic one; and, although the marked characteristics of every age may be distinguished by one's ability

to appropriate the treasures in his soul, yet there are periods when the soul seems more responsive to objective consciousness than at others. That period has been entered during the last decade; and, for the next ten years great progress should be made by man generally because he is becoming acquainted with his true selfhood and learning to use powers within him which have been dormant till now.

I do not want to offend; but the elementary teachings of the Christian church have been promises of reward for good work and punishment for bad. In a certain sense this doubtless is true; but when these theorists make Infinity a personality, who himself has made certain laws, and having made those laws demands their being obeyed by his creations, offering reward if they are kept, and assuring in the same breath that punishment will follow if they are not, then man, following that philosophy, must lose his own individuality and independence and subject himself to a power which, as defined by orthodox theology, is both whimsical and tyrannical.

With the broader views of the present age, we hear less from our pulpits of the punishments God will inflict and less of the rewards he will give. In short, in spite of all the dogmas re-

ligion has been called upon to protect, it is now beginning to be recognized generally that man must indeed work out his own salvation. When a broader philosophy is embraced, it will show that the infinite force of the universe, whatever it may be, is always working for the progression and advancement of every thing that grows, and every being that possesses life. The whole purpose of infinite force is to protect and to unfold. If humanity, as a whole, would see in this infinite force which is called God, an undefined all-pervading entity beyond man's complete grasp with his present unfoldment, but yet a force to which he is bound by indestructible bonds and a force on which he may call for help and aid, because he is one with it, then would man realize his place in the universe and grasp the mightiness of the absoluteness of law, and of eternal justice.

One's growth depends upon placing himself in harmonious relations with this infinite force. How long it may take for man to outgrow the environment surrounding him and to fully appreciate his oneness with that mighty power which protects and o'ershadows all, may be a question. However, to me it seems that many who are known as advanced-thought people have already reached that point, and their thoughts

are being suggested to human minds throughout the world, and those thoughts are taking root, and in due time will bear fruit for all who think and work and love. Until one can grasp this truth, I cannot see what hope he has of attaining his desires, except by the hard and slow and indefinite methods which have been followed so long.

Could man awaken to the fact that the infinite force of the universe knows only love, and that its one purpose is to uplift those who come within its vibrations, then is one's own thinking transformed completely. He has no battle with fate, no battle with fear, no battle with wrong. The Infinite is sending forth its vibrations to help him. Whether or not he places himself in position to secure this aid depends in no way upon the Infinite—it depends only upon himself. This conception of infinite force I recognize gives one the poetic view of God. In this day of advancement, thinkers claim that the inspired writers who gave us this poetic idea of God were those who harmonized themselves with the vibrations from that eternal Source, and then they received and presented truth. More stoical philosophers came later, and in their cold study of humanity, its desires, hopes, failures, rebuffs and sufferings, their narrow intelligences divined

the causes of all these to be the acts of the infinite force that alone decided what compensation was due, and alone possessed the power of reward and punishment. Reasoning as they did, with their limited and circumscribed intelligences, this was perhaps the best they could do to define the cause, in order to account for the effect. To-day, if one would advance he must come to a study of his real selfhood and learn from the open book of life that is before him. The book is wider open to him than it was to those early teachers and students. Man has, by evolution, become a greater and a grander being. It is doubtless true that the man of average intelligence to-day possesses millions more of brain cells than he who embraced the philosophy of that early day. Truth is eternal, but man's comprehension of it is limited and circumscribed in proportion to his own mental unfolding.

As long as man recognizes a ruling intelligence with arbitrary ideas and purposes of its own regarding man, so long will he continue a struggle within himself for advancement, mingled with doubt and fears as to whether or not he is working in accordance with the purpose of that all-powerful ruler. If failure come, he may ascribe the cause to be that his hopes and ambi-

tions were not in harmony with the purpose of the Master. Perplexed with doubt, he may seek guidance from that great Unknown by methods handed down through church dogmas; and after working hope into half-belief, he thus starts forward to accomplishment with questionings even as to the wisdom of the attainment sought. He feels he cannot compass infinite mind, he fears to oppose it, and so energy is scattered for lack of concentration.

The study of humanity and its accomplishments shows that they who travel the pathway of success conjure up no unseen or theological deity possessing power to thwart. They battle with no imaginary enemy; and they find combined with potency a divinity in their own thoughts and purposes which directs them to the attainment of worthy ambitions.

Fear conjured into an entity is the enemy of progress, the opposing factor to high resolves, the shibboleth of the unsuccessful, the fiendish joy of the cynic, the ghost of buried dogmas, and the imaginary foe of those who dare. To the brave and progressive ones who work for universal good, there is no real opposing force. To the brave and selfish ones who work that they may advance by defeating or blasting the hopes

of others, there are opposing forces, seen and unseen.

One may and must in his pathway to accomplishment leave friends behind who may not as yet have sought or grasped the truth of being. He may seek the companionship of those on a higher plane of unfoldment; but never advancement to himself by trampling on the rights of others. His pathway to his good never leads over ways that interfere with the desire of others. He may at times be envied by those who have not risen to a comprehension of their birthright; but they cannot harm him with their vibrations, if he has harmonized himself with those mightier ones that bind him to infinite force.

The primary self-training one must pass through to fit himself to attain his heart's desire is that which will lead him to know he could not have the desire without possessing in his own mentality the power to convert that desire into realization. Many assent to this proposition when it is presented to them, but later when obstacles appear, doubt and question its truth. Here, the new student must exercise the greatest care. His faith in this elementary truth must be firm as the rocks; and this faith he must establish, if he would win, before start-

ing on the quest. Although he may have read what many have written on this subject, he yet may not be fully convinced. Then let him wait, stop reading, and do some thinking himself.

Let him study the lives of those about him, as the examples furnished by history may not appeal so strongly to his reason. Let him study the peculiar characteristics of his friends whom he has known for years. Let him note their successes and their failures. Let him note how confident some of them were of their power to accomplish what seemed to be the impossible to others about them. Let him note how successes both great and small were won. Let him note how others whose early surroundings promised much of success, failed to gain the smallest measure of it. Let him study the thoughts each and every one of them held; and he will find that they who attained their desires had always confidence in themselves, so firm that it could not be swayed by the argument of others, or the trend of affairs apparently the reverse of the expected. They who won, lived and wrought in this philosophy, whether they had or had not learned its alphabet.

Let him study also the men of achievement of this day whose record is an open book, and there he will find that their achievements have over

and over again more than crowned their boldest desires. With attainment of desire rose before their vision new desires—new images of what they might be—and they progressed higher and higher, till the godship-plane to which their thought had pointed them had been gloriously won.

After all this reflection and preparation, and after establishing the faith that can know no wavering, then the student should go in the silence over and over again, until he has crystallized his desire and knows it to be a heart longing of his being. Idle dreams of wealth, or power, or happiness, or success, are not heart longings. I do not mean to be understood here that there can be but one real heart longing. There may be many longings, each worthy and attainable—one to follow the other in succession. With each longing, however, must be coupled the willingness to undertake and to accomplish the special tasks incident to the technic of the art or subject of which mastery is sought.

This preparatory work on which success hinges has a two-fold purpose. First and foremost, absolute faith is to be fixed in one's mentality of the ability within himself to attain his purpose. This faith must not be fixed by a study of the beliefs of others; but by a mental

process each must pass through, appealing to his own deductions from a study of life's open book. Second, with faith built on its only true foundation, the Known, he has next, in the silence, to commune with his own soul and to learn its longings. Doubts as to the certainty of accomplishment, or doubts as to the real longing of his heart can never again arise after such preparation. Such certainty will fill his whole being with delight. The sunshine becomes more bright, and the darkest clouds but make him to glow with the radiance Knowledge alone dispenses everywhere. He then is at peace with the world—he becomes a factor for good within it; and, in his objective consciousness, love begins its mission of unfoldment, as he joyously journeys up the bright pathway now known to him to lead to the happy land of success. Vibrations uplifting are felt as emanating from those with whom he may associate or meet, other vibrations more powerful still reach him from the unexplored region of unseen forces where a mighty band of the cohorts of the Infinite work with and for his advancement, his glory and his honor.

"The sun is set; but set not his hope:
Stars rose; his faith was earlier up:
Fixed on the enormous galaxy,
Deeper and older seemed his eye:
And matched his sufferance sublime
The taciturnity of time.
He spoke, and words more soft than vain
Brought the Age of Gold again:
His actions won such reverence sweet,
As hid all measure of the feat."

—*Emerson.*

No secrets of infinity are now beyond the possible reach of human intelligence is the bold statement of the advanced thinker of to-day. Is the time not ripe for philosophers in this age, to plunge into the heart of mystery?

CHILDREN OF THE GODS.

In ancient Japan, those who became renowned as the favored or honored ones were deemed to possess some mystic force that enabled them to draw fulfillment of their desires through the messengers from Infinity, always presumed to be attending upon them, and so they were distinguished or called children of the gods. Egypt and other oriental countries made a similar classification for their great ones; and all the learning and philosophy of modern times have not sounded the depths, nor uncovered the mystery of genius, whether found in statesmanship, invention, sculpture, painting, music or poetry. Is the subject too subtle for philosophy?

To admire and understand mastership in any field of action requires some unfoldment in the same direction. This opens the vista of appreciation and enables one to enjoy the work of the master. All admirers are inclined to throw around him a sort of sacred halo, and warn the multitude to keep its distance and reverence the mastership reflected. In brief, to-day, as in ancient times, the development of the genius. in

whatever field he may grace, is seemingly regarded as something beyond the analysis of logic. Study to know and appreciate his work, says his devoted biographer—that only is your part.

To-day, one seriously seeking his own unfoldment will not be led from his purpose by warnings, come from what source they may. If it be granted that some are divinely led, there must be a cause for this. In ages past, those receiving favors from the gods were believed to be chosen by some of the deities to carry out certain ends and purposes. In modern times, all religions centralize power in One (call that One, God, Energy, or any name you choose), and tell us that omnipotent One can favor whom he will. Why this one or that one may be favored and chosen as a man of destiny is, it appears, a secret of Omnipotence. I cannot see that such an inference or conclusion shows that any advance has been made on the deductions of the philosophers of ages past on this subject of vital interest to humanity. Then they had gods many, and one or several of these gods made the selection; now we have only one God, and he makes the selection. Both the will and purpose of the individual are taken possession of by a mightier power, and these are directed by that power to

specific ends and success follows. Others of indefatigable industry labor and reap little of reward, because it appears the great central Being or Force has not elected them for leaders. Does this seem to average intelligence fair?

In teachings generally it is claimed that worthy rewards are certain to follow steadfastness of purpose, coupled with willingness to wait and work. But when one attempts beyond the usual, seeks to discover the unrevealed, strives to reach heights yet unattained, then is he warned. A few only are selected to climb the dizzy heights, he is told, and to assume to be of that few is almost arrogance—leave that entire mysticism to the Infinite—it is impenetrable —it is one of his secrets.

No secrets of Infinity are now beyond the possible reach of human intelligence, is the bold statement of the advanced thinker of to-day. Is the time not ripe for philosophers, in this age, to plunge into the heart of mystery? These platitudes about Infinity selecting are inferences from a worn-out philosophy of the past. Men of destiny everywhere have possessed an abiding faith in themselves. Many have most modestly declared that they saw their duty and did it, and that was all. Many, on the other hand, have declared they

were directed by an intelligence in a manner beyond their comprehension, and that to this unknown all honor is due. Modesty, after accomplishment, ornaments the hero; but, in the strife to win, he felt only the vibrations of "I can" and "I will."

Assuming for a moment that God does make the selection—that the genius, the hero, the inventor, the discoverer, is one of that great family formerly known as the children of the gods—may there not be a reason within the individual self for the election? Why did God select him? The earnest, thoughtful man feels in himself powers he is not using. Sometimes environment seems to forbid their use, and sometimes opportunity seems wanting. Why? Who controls environments and opportunities? Man or God, —or both?

The historian or biographer reaches to grasp the work and purpose of his subject and his influence upon the time and thought when he lived, as well as upon succeeding generations. If the biographer be of a metaphysical turn of mind, he may strive to penetrate the inner consciousness of his hero—to discover in some degree the impelling force within, back of, or around that hero. From such biographers, one

often receives valuable suggestions to aid in answering these questions.

The new century starts with thinking man practically unhampered. He is open to test new lines of development, if others have proven them of advantage. He is no beggar for favors, but he wants his own. He reads the accepted conclusions of history, and these tell him that fortune is often won without effort, that fame comes through opportunities the recipient did not create, that success is a bolt from the blue of heaven, that, in the great treadmill of work, faithfulness will receive fair compensation and that this should satisfy. The children of the gods will obtain the crowns, and whether he is one or not, time will reveal. Are these conclusions wisely drawn? Let us in the light of the revelations of this age of steam, electricity, telepathy and untrammeled thought, run over the record.

A blacksmith at his forge hammered sparks from iron, and with heat and hammer moulded it into shapes he would. Under his skill, by the employing of heat and force, he adapted to useful ends, inert material, powerless to convert itself to man's needs, but powerful in itself for them, under intelligent manipulation. Did reflection over the sublimity of this work rouse dor-

mant brain cells to action, and give birth to new desires? As these new desires dawned on that workman's consciousness, what radiance of infinite soul-light filled it and gave him control of the keys of memory, and laid her treasures open to him at will? Elihu Burritt, the blacksmith, became Elihu Burritt, the linguist. He read Latin, Greek, Hebrew, Arabic, and became practically master of nearly all the modern European and Slavonic languages. He who does this, or approaches this linguistic mastership, has made memory the hand-maid of his will. Did God select Elihu Burritt to teach a lesson to you and me, and all the world? And, if so, what lesson have we learned? Man has been called simply an instrument in the hands of God; shall he idly wait, like the crude iron slumbering in the mountains, for a greater intelligence to awaken to action? If we must be guided by that greater intelligence, how may we know when it speaks to us? To many it has spoken in dreams and visions that in one case changed purpose, in another, awoke to joy, in another warded from danger, and in another let loose the God-like force of creative genius.

If we all agree that man, in moments when active consciousness is at rest, may be shown visions of what he may be, and stimulated to

grasp the unfoldment they promise, then the knowledge we seek first is how to teach consciousness to harmonize itself to receive and know these directions.

One may be mentally active and physically still, or mentally passive and physically active. He may by discipline make himself both mentally and physically still at the same moment. Elihu Burritt, as I understand his development, could be absolutely passive mentally, when striking vigorous blows on the yielding steel or iron. He had repeated them so often that he struck them almost automatically. As he saw new shapes and forms moulded under these blows, his mind was receptive to vastness, power, nature, infinity, God. Unfoldment came, because he had erected no environments or limitations.

Go in the silence as all great prophets and leaders have done, and there commune with the Infinite. In that sacred hour passively drop your beliefs—they may or may not be true. Free your minds from their possible fetters and open your soul to receive truth. If one wants anything, he goes out and seeks for it, does he not? One can hardly expect it to come to him unless he asks and seeks. Now he may have firmly entrenched many beliefs in his consciousness that are not true. He may have read countless

pages to prove them true; and yet if he bring the light of law and evidence upon these beliefs, he will find their foundation to be the supposed beliefs of some other, amplified by the beliefs of the commentators themselves. These commentators may mean to help man and may be honest; but their good intentions do not mean that their beliefs are true. A belief may be true. I recognize that one may be almost convinced at times, without seeking demonstration. My warning is only that one shall logically distinguish the difference between a belief and a demonstrated truth, and always remember further investigations may overthrow the half-accepted proposition. When you have disciplined yourself to this point of discernment, your mind is open to receive knowledge and to attain truth.

In the compact made to form a union of states that a nation might be born, our patriots met, filled with love of statehood and yet possessing some pride in the possible nation to be. Many compromises were made—one great one. When nearly a hundred years had passed, a man of humble and obscure origin appeared and said, in substance, that a perfect union and a lasting peace could only be secured by making every state a slave state or every state free—that harmony under other conditions was impossible. He

who said this had had a public life of but one term in Congress, and some prominence as a lawyer in a western state. That thought aroused argument and set statesmen thinking in every corner of the republic. We know to-day that that utterance was truth. It was truth, but a new truth, and, therefore, awoke a storm of opposition. Abraham Lincoln stated that proposition, and was chosen to demonstrate it to the world. After Lincoln had spoken this truth he did not stand idly waiting to see how it would be received. Down in his soul he must have felt that he had spoken, and that through him must be wrought out the demonstration.

Emerson says to say the right thing—to do the right thing—at the right time—that is genius. Lincoln said and did the right thing at the right time, and fame has placed him at the head of the roll of our honored dead. The lesson you and I may draw to-day from this life is that Lincoln was always conscious that he was guided and led by infinite energy. He could and did commune with the Infinite. He, like Joan of Arc, heard the voices that spoke truth, he trusted the messages the Infinite sent; and the whole world to-day bows as Lincoln's name is spoken, and speaks reverently of his wisdom and prophetic utterances.

A love-child, born on a small island in the Atlantic ocean, showed precociousness in his early youth, courage when hurricanes swept across the island, and an indefatigable longing for education, and to know the colony growing up in the western hemisphere under England's fostering and semi-tyrannical rule. What was it that whispered to the boy Alexander Hamilton, telling him that his future and his destiny were bound up in that far away colony? How clearly he recognized in boyhood the training required to fit him for the responsibilities so soon to be crowded upon him! With what zest and heroic purpose did he enter upon his college studies, attaining high rank therein and completing fours years' work in two. He felt throbbing about him the duties of an active and of an eventful life. He studied the course of that restless, surging thought-current, breaking down and over the barriers erected by superstition, might and wrong. He saw that strife and war, and a baptism of blood, must precede the birth of a new nation; and so closely did he identify himself with that nation unborn, that only through opposition could his best intellectual gifts be brought into expression.

At seventeen he wrote papers that patriots thought were written by John Jay—at nineteen

he was captain of an artillery company and winning distinction in the battles of Long Island and White Plains.

Before the altar of freedom he stood, and on that sacred shrine he, without any ambitious or selfish reserve, cast his young manhood with all its hopes and promises. He entered the arena of strife and dedicated his life to the warfare of controversy, criticism, enmity and hate.

Think of a young man only seventeen years old who graduated from college to draw the sword for principle, but was practically taken from the field when only twenty to be the Aide-de-Camp of Washington with rank of lieutenant-colonel. Then note his series of powerful articles in the Federalist, immediately after the close of the war, educating the people to favor the ratification of the constitution; and later taking the portfolio as the first Secretary of Treasury of the new Republic and showing himself master of the situation. He had had no experience even in handling large commercial questions for business houses; and yet, against opposition, he worked out a policy that brought order out of chaos and placed this country on a firm financial basis, and secured for it credit with the nations of the old world. Hamilton stands out, at this period of our country's his-

tory, as the one genius who conceived the possibilities of the new nation, and who knew by intuition, that to endure, its foundation must rest on the indestructible pillars hewn out of the boulders of sound finance. We cannot contemplate the upbuilding of this nation without the genius of Hamilton. This man of destiny never asked to be told where he might work. The whispered breathings of the Infinite were heard by him; and though his work was beset with opposition, ridicule and danger, he plunged into it fearlessly, because he felt it was committed to him to do, and he was always ready as a child of God to answer Duty's call.

Wagner once wrote: "I compose for myself; it is just a question between me and my Maker. I grow as I exercise my faculties, and expression is a necessary form of spiritual exercise. How shall I live? Express what I think or feel, or what you feel? No, I must be honest and sincere. I must, for the need of myself, live my own life, for work is for the worker, at the last. Each man must please himself, and Nature has placed her approbation on this by supplying the greatest pleasure man ever knew as a reward for doing good work." Following this thought, Wagner tells us in unmistakable language that he had brought his conscious self into communica-

tion with his own soul—that soul, the real self which receives the whispered breathings through the ethers or messengers from infinite Energy, and then longs to give its wisdom to intelligence, had become dominant in his consciousness; and criticism, censure, abuse, even exile, could not change his purpose. It is true that he did not hesitate in his operas to sacrifice every precedent of musical construction "in order to make music tell the tale." The musical world had to be educated to a new school of music, and Wagner created it. The pathway of the children of the gods to the paradise they seek is often beset with hardships and dangers—sometimes the paradise is never reached, and praises are only sung by coming generations. Wagner worked and waited long to find his; and age and burdens had furrowed his face with lines of care before it opened to him. Then he entered its portals, and there was crowned with wealth and fame and love.

Liszt felt harmonies and wrote them, knowing they must be expressed from the key-board of a piano. The Infinite had sent them to his soul, his soul to consciousness. As he stretched his small hands to strike the chords, and pained those muscles to do the bidding of Art, he must have risen, in his effort to express the melody within himself, beyond the physical sense of feel-

ing or the tortures he might inflict later on others ambitious to play his compositions. Beside the joy those harmonies give the world, a lesson is taught to the pupil of the supremacy will may gain over the muscles and ligaments of the human hand. When Art seeks expression, it will find it. Again, one is told of the error of assuming any limitations in our demands, even upon the physical.

A little reflection upon these lives and the history of achievement generally will serve to convince one that mental mastership in any field of thought is sought by him who wins. He learns his particular place or field of work by patient self-examination in moments of stillness. In these silent sittings the soul longings are told to consciousness. One must repeat these sittings again and again, until clear visions of the future float before him, and until he will mentally see himself in full possession of all that is comprised in the longing. Then he may know that that ideal can be made real. He may then rank himself with those who were called children of the gods in the past, and who are called to-day men of destiny; but let him remember that the gods or spirit guides, though beckoning him forward with positive assurances of success, leave much for him to do. If only he keep his eye

single, fearing no devils, and holding before his mental vision the purpose sought as one certain to be gained, success must follow. The time it may take will depend on both the nature of the longing and upon the unwavering faith he has fused in his consciousness by suggestion. When victory is certain, it is puerile to demand that the exact date be fixed.

There were geniuses in the past that vivid Eastern imagination named offspring of the gods, and there are those who might with equal justice be called children of the gods to-day; and these are they who have gained through discipline psychic consciousness. Let me be clear on this. He is psychically conscious who has learned to commune with his own soul—learned to receive the messages, directions and suggestions from the infinite force that may be communicated to objective consciousness. He has bridged the chasm between the conscious and subconscious self, and even caught glimpses of the subliminal beyond. Within the human heart there is an inexpressible longing to attain its good. This longing is upreaching to wider fields of usefulness. Following its lead and direction, creative genius is awakened.

When and where was the possibility of telepathy first dreamed of? I do not hesitate to ven-

ture a reply to this question, though I know that reply cannot be verified absolutely as the true one. Distant from all known methods of communication men have been, when, to save their lives or to bring good to another, immediate communication was imperatively demanded. The soul then opened itself to receive anything, everything the infinite force of the universe might reveal, and consciousness first blindly grasped the message sent. Again and again by others was this longing to project thought repeated. Then the story was told—at first, half doubtfully, till science took up the problem and is now trying to solve it. Telepathy is to-day accepted as a method of communication between people distant from each other, though the laws governing it may not yet be clearly defined. Here we see human longing telling of what may be; and I hold a true human longing is best defined as a telepathic message from the Universal, telling one what is within his grasp.

The student in his self-examination must learn to distinguish the difference between his fancies and his longings. A fancy may be a wish of sense for the moment. It is a fleeting vision at best, and quickly lost sight of. A longing of the soul is an inspiration—trusted and followed, it leads to realization. Your longing points to paths

you may tread. Recognize its meaning and accept the guidance offered. No matter whether your work seems circumscribed or boundless to those around you—it is everything to you—learn what it is—know it is yours, and honor it as it honors you. If you feel, in this age, that the being called a child of the gods or a man of destiny feebly expresses the growth you perceive as your consciousness recognizes and uses its power to draw from the Universal, then pierce deeper into the future and see the glory and majesty of ultimate man—man so unfolded that he blends himself with infinite Energy and stands alone, himself a god.

"These our actors,
As I foretold you, were all spirits and
Art melted into air, into thin air:
And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep."

—*Shakespeare.*

When the star of genius first rises above the horizon and he catches glimpses of it, he recognizes within himself the spirit of daring. In those moments of upliftment, the new-born power is reflected in affirmations declaring the discoveries of selves within the self. In divers ways this upliftment comes to genius, but always bringing to him confidence of the power of mastery within himself.

SHAKESPEARE'S ARIEL.

In a recent number of the Atlantic Monthly, there was published a speech (taken from Cabot's Memoirs of Emerson) written by Emerson to be delivered before the Saturday Club, on the three hundredth anniversary of Shakespeare's birth. This speech was unintentionally left in his library on that evening and so never delivered. From it I quote: "He is a cultivated man who can tell us something new about Shakespeare; all criticism is only a making of rules out of his beauties." And yet, implying that there must always be something new to find in Shakespeare, Emerson adds, "In short, Shakespeare is the one resource of our life on which no gloom gathers; the foundation of joy which honors him who tastes it; day without night; pleasure without repentance; the genius which in unpoetic ages keeps poetry in honor, and, in sterile periods, keeps up the credit of the human mind."

The present age is marked as one where man generally is found doing his own thinking, independent of the teachings handed down from

those who were called sages in a not distant past. This age is proving itself, in many particulars, to be a psychological one. Men are penetrating into the unfathomed depth of human possibilities. The power of thought to direct man and to bring to him his desire is the foundation pillar of several cults—some of which already assume to be new schools of philosophy. Notably among these we find the Christian scientist, the mental scientist, the hypnotic suggester, the suggester without hypnotism, and the spiritist.

During the past fifty years, man has been developing very rapidly, as shown by his accomplishments in science, in art, in education, in inventions, and more than all, in general human upliftment. In this I particularly include his ideas of the right of nations and peoples in times of war; but above all, the right of man in his own way to form his own conclusions as to the religious, intellectual and moral teachings of the past, and as to the teachings best adapted for him to-day.

Searchers here and there appear from time to time with something new to offer about Shakespeare concerning his individuality, his life and his work. He stands forth to-day, in the estimation of learned critics, as the most wonderful dramatic artist the world has ever known. He

wrote, it is argued, from the artistic standpoint—he wrote to please,—but may he not have reflected again and again the man as well as the artist? May he not, in his last plays, have told secrets that have been overlooked, that this age can penetrate simply because man has evolved to a higher plane of penetration than was attained by those living in an age of less unfoldment?

The last four plays that Shakespeare wrote have been classed in this order: "Pericles," "Cymbaline," "The Tempest" and "Winter's Tale." Each of these has as its keynote the beauty of forgiveness. Those who have delved deep into Shakespeare regard these plays as suggesting the peaceful plane he had reached in life. Controversies did not trouble him then; enmity and jealousy of others had ended; he had his position secure in the dramatic world; he had acquired an ample fortune. As he turned back to rural surroundings, he introduced them as scenes in some of his later plays, showing that his heart, in ripe manhood, turned back to boyhood scenes with joy.

Shakespeare has introduced the fairy or spirit element prominently into but three of his plays —"Midsummer Night's Dream," "Macbeth," and "The Tempest." In "Midsummer Night's Dream" and "Macbeth," the spirit force deter-

mined the action of mortals. In "The Tempest," a later play, Prospero had evolved to a plane where he was master of spirits and men, tides and tempests. The epilogue is very suggestive; and, as my proposed paper rests upon that as its text, I quote it entire:

"Now my charms are all o'erthrown,
And what strength I have's mine own,
Which is most faint: now, 'tis true,
I must be here confined by you
Or sent to Naples. Let me not,
Since I have my dukedom got
And pardon'd the deceiver, dwell
In this bare island by your spell;
But release me from my bands
With the help of your good hands:
Gentle breath of yours my sails
Must fill, or else my project fails,
Which was to please. Now I want
Spirits to enforce, art to enchant,
And my ending is despair,
Unless I be relieved by prayer,
Which pierces so that it assaults
Mercy itself and frees all faults.
As you from crimes would pardon'd be,
Let your indulgence set me free."

Moulton, of our later writers, seems to have

penetrated part way into what Ariel was to Shakespeare, yet, to my mind, stops short of pursuing the investigation to the heart of the mystery. This extract from Moulton's "Shakespeare as a Dramatic Artist" will serve to explain:

"Shakespeare has made Ariel an Elemental Being of the higher order, identified with the upward-tending elements of Air and Fire, and with the higher nature of man; and he has made Caliban an Elemental Being of the lower order, identified with the downward-tending elements of Earth and Water, and the lower nature of man.

"The identification is too detailed to be fanciful. The very name of Ariel is borrowed from air, and he is directly addressed: 'Thou, which art but air.' The identification with fire is not less complete: when describing the lightning Ariel does not say that he *set* the ship a-fire, but that the ship was 'all a-fire *with me*':

'Now in the waist, the deck, in every cabin,
I flamed amazement: sometimes I'd divide
And burn in many places.'

We can see in him just the qualities of air and fire. He is invisible, but, like the lightning, can take shape as he acts. Like air and fire he can penetrate everywhere, treading the ooze of the salt deep, running upon the sharp wings of the

north, doing business in the veins of the earth when it is baked with frost. His natural speech is music, or waves of air. His ideas are the ideas associated with the atmosphere—liberty and omnipresence: to be 'free as mountain winds,' to fly on the bat's back merrily, couch in the cowslip's bell, live under the blossom that hangs on the bough. Like the atmosphere he *reflects* human emotions without feeling them."

Dr. Furnivall, in his introduction to the Leopold Shakespeare, tells us how over and over again, through these plays, Shakespeare reveals himself:

"As to the question how far we are justified in assuming that Shakespeare put his own feelings, himself, into his plays, some men scorn the notion, ask you triumphantly which of his characters represent him, assert that he himself is in none of them, but sits apart, serene, unruffled himself by earthly passion, making his puppets move. I believe, on the contrary, that all the deepest and greatest work of an artist—playwright, orator, painter, poet—is based on personal experience, on his own emotions and passions, and not merely on his observations of things or feelings outside of him, on which his fancy and imagination work. Shakespeare tells me he felt hell; and in his Othello, Macbeth,

Lear, Coriolanus, Timon, I see the evidence of his having done so. He tells us how he loved his friends, as with woman's love; and in his Antonio—thrice repeated—his Helena, his Viola, I see his own devoted love reflected. He tells me what his false, swarthy mistress was; and in his Cleopatra, I see her, to some extent, embodied. I see him at last laying bare his own soul as he strips the covering off other men's; and I see him at last passing into at-oneness with God and man, into fresh delight in all the glories of the outward world, and the sweet girls about him in his Stratford home. Then content to sleep. And I refuse to separate Shakespeare, the man, from Shakespeare, the artist. He himself, his own nature and life, are in all his plays, to the man who has eyes and chooses to look for him and them there."

To some, this bold statement of Furnivall's, as to Shakespeare's putting himself, his own emotions and passions, into the characters in his plays, was startling. The earlier critics were agreed that search through his plays did not, in any way, reveal the man Shakespeare—his characters were clearly defined human beings, who lived their lives; but in all that they did, in no way gave the slightest hint of the innermost thoughts of the Master who drew them. Lost

in the greatness of the art of Shakespeare which his masterly types reflected, they reached to grasp the ideals created by the mighty genius they reverenced. That the imagination of Shakespeare was fed and nurtured by the thoughts he held, by the longings that welled within him, by the ambitions he strove to realize, by the loves within himself, did not receive consideration at all, as I view it, from these earlier critics. The types Shakespeare presented gave a wide field for study that they might be clearly understood—the critics hardly concerned themselves as to whether the Master may have found the models within or without himself, but assumed that he must have found them wholly without himself. To my mind, the "Midsummer Night's Dream," his first fairy play, reflects, in a certain sense, the religious teachings of his time. Beyond man, it was assumed, there was a force that controlled him. Man was controlled against his will, against his wish, against his purpose, by that mysterious force which serious writers have ascribed as belonging to a personal God, and writers of a livelier and happier imagination to fairies or spirits unseen. In short, that play to me reflects the younger man who has accepted the philosophy and conclusions of the teachings of his age. Shakespeare

had not, at that time, become in any sense a serious metaphysical or psychological thinker. The world was just opening its portals to him and all was new; and from his standpoint, exceedingly interesting and delightful. In "The Tempest" we find the work of the master genius —the man who had fought and won—the man who did not need to guess what mysteries life held for humanity, because he had sounded their depth.

When the star of genius first rises above the horizon and he catches glimpses of it, he recognizes within himself the spirit of daring. In those moments of upliftment, the new-born power is reflected in affirmations declaring the discoveries of selves within the self. In divers ways this upliftment comes to genius, but always bringing to him confidence of the power of mastery within himself.

Socrates recognized a spirit force near him, or a spirit presence—in a certain sense it might be termed his familiar, speaking in the language of the spiritist of to-day. In the epilogue to "The Tempest," Shakespeare bids farewell to his fairy hosts, evidently having determined that his work as a playwright was ended. He had done his work; and, as Furnivall most happily puts it, he was content to sleep. Ariel, the

Spirit of Air, was the familiar of Prospero; and who does Prospero stand for? Let us see.

Prospero was wronged by his brother, considering the matter in a worldly way. But may it not be that there was a guiding force around Prospero which saw for his full and complete development it was necessary that he be separated from the world, in order that that full unfoldment might come?

The university men led by Ben Jonson were envious of Shakespeare's popularity. When they could harm him in no other way, they wrote him down as ignorant. In silent moments, may he not, with his awakening power, have appealed (unwittingly, perhaps) to the encircling spirit force about us of which Longfellow speaks so eloquently in his poems? As far as history shows, Shakespeare was not in the habit of striking back when blows were struck at him. Even when Pembroke took away his love, however much it may have stung him, it did not blunt his devoted friendship. Often must he have felt the need of classical training when mingling with the University men. Sometimes the want of it may have cast dark shadows on his life. In presenting to us the great tragedies, there is no doubt but at that period he passed through all the hell man may know, and per-

haps then he was in such a frame of mind that he almost gloried in the tortures he endured. Down deep within him, and guiding him through this awful labyrinth of suffering, may there not have been a spirit force that whispered of the infinite growth one may attain who successfully battles with prejudice, opposition, grief, enmity and hate? May it not be true that this spirit force whispered of a glorious peace beyond that could be won only by those who pass through this severe school of discipline without losing faith in the nobility of man?

Hamilton Wright Mabie recognizes "The Tempest" as a play that fashioned itself largely in Shakespeare's imagination, and then significantly adds: "The profound seriousness of temper which pervades the play, the clearness with which its ethical bearings are disclosed, the deep philosophy which underlies it, carry an irresistible impression of something personal in the theme, and the treatment. It is impossible to read 'The Tempest' without a haunting sense of a secondary meaning." * * * "When Shakespeare set the noble figure of Prospero on the unknown island, and made him master of spirits and of men, with a knowledge of life that was so great that it easily passed into magical art, he could not have been oblivious to the spir-

itual significance of the work, nor of its deep vital symbolism in the development of his own mind and art."

The most ancient religions taught that man was dominated by an infinite power to which he might appeal for aid. Out of these religions grew others as the human developed, which expanded the love element in the infinite and brought man in closer touch with this central force. Genius, subtle as it has been regarded, was viewed as suggesting, at least, the God within the human. In some mysterious way, it has been conceded, the genius appropriates from or approaches oneness with God. Although from pulpits it is and has been universally proclaimed that man should bind himself to God by prayer, and that his only hope for health, success and joy is in God's mercy and love, yet the clergy generally have been slow to recognize the genius as one who had called for and received within himself whatever of infinite power he could personally absorb. Often the genius was not a prayerful man, often decidedly unorthodox, and totally ignorant of the orthodox methods and ways of approaching God. Teaching as the clergymen do and did of the proofs that prayers were answered, they are yet hardly ready to declare with Emerson that "there is no screen or

ceiling between our heads and the infinite heavens, so is there no bar or wall in the soul, where man, the effect, ceases, and God, the cause, begins."

The philosophy of the Hindus teaches them how to uncoil the wisdom which they claim is within the soul and bring it to conscious possession; the western student in what is termed advanced thought recognizes a universal force of which he is a part and studies how to appropriate from it what he would. As to results sought for and obtained, there is after all a harmony between the two systems. Whether the wisdom coveted is within the selfhood and disclosed by discipline, or contained within an omnipotent and omnipresent force which fuses itself into human consciousness because of faithful upreaching on the part of man, matters little. Possibly a greater unfoldment may discern that both these philosophies are true. A genius then may be defined as one who learns, either consciously or subconsciously, how to appropriate the wisdom within his own soul, or the wisdom from the Universal of which he is a part; or better still, to draw from either or both these sources, as he may need.

Shakespeare as a worker in the world, among the scholarly dramatic writers, must have felt a

deep longing for wider culture, broader views of humanity, and deeper insight into the mysteries of life. This longing reached beyond the schools and beyond the libraries, and even pierced the deepest recesses of the human heart. In moments of silence, such longings, modern philosophy has proven, can attract from without or draw from within the knowledge sought. To some, the Universal seems to blend through sudden flashes of thought which perception grasps—to others, fairy spirits seemingly attend and carry the messages of power asked from infinite force.

"The Tempest" to me is Shakespeare's masterpiece, and here he laid bare his soul, and told the world his secret longings and the mystery of their fulfillment from the infinite source of supply. In an abstract way, Prospero reflects himself, his ideal self—the man who won by the aid of the infinite force of the universe which he commanded through its faithful couriers. Prospero had been wronged in a material sense, and through that wrong Prospero developed power by learning in the silence its source. Armed with that power, he dominated the material, harmonized all antagonism; and proved forgiveness to be the key-note in lifting one to clearly understand that the pulsating energy of

the Source pervades all life and throbs only for the good and the upliftment of all. Prospero did not send his longings out to infinite force through vibrations. He, for his particular development, seemed to prefer to direct a familiar who though real to him could be unseen to others. A familiar or messenger who could awaken those who slept, and then observe them on waking, and be invisible. He was a part of the Universal, a breath of air, ever active, and as subtle and certain in accomplishment as the thought vibrations we now recognize which bind man to infinite knowledge and power.

When a great genius reveals himself to the world, he is wont to do so by symbols, or possibly I might better say by parallels. Those who should know can understand by following what he writes, and if none may grasp the meaning in his day, it still is well, for the time may not be ripe for the truth to be known. Through the ages the great ones have told of visions seen or promises made to them in dreams that gave them courage to work and dare; and yet the world may not have then been ready to be told of the close union between man and God. The story of Joan of Arc was younger in Shakespeare's time than to-day, and English divines recognized in it a

species of hypocrisy and witchcraft. Shakespeare could hardly, therefore, speak more openly than he did, and yet he would tell his contemporaries of the real source of his success.

The play was called "The Tempest," and yet it was a tempest that did no harm. It was a necessary incident and perhaps a symbol to teach the lesson of growth. To the master the tempest had long been passed, but as he recalled the hell of suffering which he had endured, and later noted the rewards it had brought, he knew that through it was the path to a holier peace. Prospero's apparent sternness with Ariel only reflects the firm stand one must take who reaches for mastership. He draws on infinite force as he requires—not as a suppliant beggar, but as one who knows the mystic binding through the fatherhood of love.

Some of the critics have questioned if the Epilogue was Shakespeare's. It certainly lacks the general characteristics of Shakespeare's mature work; and the thoughts have been classed as commonplace, and the rhythm un-Shakespearian. Why should it not be, and yet this epilogue be written by Shakespeare and be his farewell to dramatic work? Do not the three first lines give us the key?

"Now my charms are all o'erthrown,
And what strength I have's mine own,
Which is most faint."

Following this line of reasoning, I conclude that Shakespeare linked himself to the Source through spirit guides whom he saw through clairvoyant vision, and with whom he conversed through the aid of clairaudient hearing. It was his method of appropriating from the center. His work done, their mission to him was ended, and his charms were all o'erthrown. Ariel was the messenger he may have first caught glimpses of, and later learned to command. Ariel to some might represent subtle vibrations; but to one with clairvoyance and clairaudience developed, he was a spirit in touch with the Infinite—from that force a subtle mighty power is ever reaching out to aid the development and upliftment of all who have learned man's true place in the great cosmos, and who not only feel but know the eternal Oneness of all life.

"We see but half the causes of our deeds,
Seeking them wholly in the outer life,
And heedless of the encircling spirit world,
Which, though unseen, is felt, and sows in us
All germs of pure and world-wide purposes."

—*Lowell.*

From the earliest revelations of man that have come down to us, writers have been bold in ascribing their talks and interviews with spirits, angels and God. They seem to distinguish between good and bad spirits and place the angels on a somewhat higher plane than that of the spirits. May it not be possible that these writers, with the unfoldment which had come to them, mistook, in their clairvoyant visions, exalted spirits that had progressed for angels—even for God?

SPIRIT AID IN MAN'S UNFOLDING.

When the earliest church called Christian was presented to us by authentic history as formidably organized, it claimed a new revelation had been received from its founder, whose name it bore, and it taught primarily that life on this earth was chiefly to be regarded as a preparatory school to fit one for the life beyond the grave. Man was to suffer here, and the greater his suffering, the greater his reward might be. With the centuries came dissensions, and out of the Apostolic Church came the three branches, the Roman, the Anglican and the Greek. Out of these came the various sects—all claiming to be followers of the same founder, but differently interpreting his teachings as given in the accepted record. These various churches and sects have adapted themselves to modern thought and civilization, so that the influence of some one or more of these teachings practically covers Western Europe, North and South America. Differing as these religious bodies do in forms and beliefs, there is one point on which all agree; and, because of that, I make the classification so gen-

eral. Though life here may have a much wider significance than the early church originally gave it, all these branches and sects teach that life is immortal; and further, that one carries his individuality beyond, because he may again meet and mingle with those he loved here. When asked for proofs, they present their record, their interpretation of it, and their faith—proofs fully demonstrated they have never assumed to furnish. With the unfolding of man, can any be found to meet his demands in this age?

Much older than the religions of the western world, however, was the belief that man could draw power from the unseen. He in former times appealed to this or that god for aid, particularly when seeking the accomplishment of great tasks. That there was a power beyond the human on which man might draw is a belief, therefore, as old as history. The religion founded some nineteen hundred years ago modified, in a way, the ancient idea of the source of power and the methods of approach to it; but it did not create the belief in man of the existence of a power beyond on which he might draw. That belief, as the records show, seems to have been accepted on the part of the human, and to have been co-existent with the history of man.

The early teachers had unfolded to a point

where a multitude of gods brought mazes of entanglement to their logic; and then, in the trend of intellectual evolution, the host of Pagan gods was finally displaced, or resolved by reason into two, and these represented two opposing forces. So much of wrong and evil was patent to their senses, that if the great Good (God) all powerful did not have an opposing factor, they saw no way to account for the wrong in the world and in the minds of men. They who did good were under the influence of the good God and he transmitted power to them to overcome evil. They who did wrong had aid from the evil god, called the Devil, and he willingly was contributing of his power to them; and so, in the universe, the battle of evil against good was continually being waged. Complete conquest of good over evil, when a millennium would appear, was certain to come, but far remote.

Modern religious teachings are amazingly contradictory and illogical at best. God is on one Sunday a God of love, on another a jealous God, on another an angry God, on another an avenging God; and all this love and jealousy and anger and revenge he feels and exercises toward what these teachers claim is the crowning masterpiece of his own creations. Such a conception of

Being must be that of almost primitive man with undeveloped, unfolded mental faculties.

In this day all stand free to speak their thoughts, whether they conflict or not with creeds or dogmas. Standing at the open gate between this earth life and the spirit life, I can see why from paganism, intelligence seemed to have taken a great step in advance by resolving multiplied forces into but two, one evil and the other good. Again, I recognize these old philosophers caught glimpses of truth; but when they or their followers presented it in detail, there was a mysticism about it. The logic of the human is always limited to its intellectual grasp.

From the old oracles of Delphi, one learns that those versed in that lore were sought to tell the meaning of the messages received. Following that trend, interpreters arose to explain the record of history and prophecy handed down to humanity as authentic; and these interpreters did not and do not agree, clearly proving to my mind that the environment and mental unfoldment of the writer and the interpreter are the causes of disagreement.

There is one dominant idea which pervades every modern religious belief, and that is the necessity of sacrifice to attain reward. I question if this did not arise from the simple fact

that one must always pay a price for his good, whatever it may be, and the price paid represents the sacrifice. Passing over this for a moment, and freeing mind from all thoughts as to whether or not there is an accepted belief one ought labor to uphold, let me consider some experiences and some of the messages received through human instruments, or brought by shadowy spirit forms in person, telling of the life beyond; and then, it may be that a new interpretation of this record, through broader mental unfoldment, will be made manifest.

I take it primarily that no one will read this paper who has not had some experience, or made some acquaintance with the conclusions of others in their studies in occultism. I will not refer, therefore, to a long array of names of those who have made serious investigations in occult phenomena and who have presented us volumes giving the results obtained; but will assume that my reader has made himself familiar with at least several of these works, besides having had valuable experiences of his own. Presuming all this on his part; and further, that he has made himself more or less familiar with the excellent work done by the Society of Psychical Research in these lines, I feel that he must agree with these investigators that immortality has been proven,

that life is continuous, and that there is no death. Further, I assume that he will agree it has been proven that one's individuality continues, and that one is no wiser the day after the immortal part passes from the body than he was the day it left it. Believing then that these are self-evident propositions to my reader; and further, that progression is continuous in the life beyond, let us, as preliminary and in way of review, pass before our minds again the conclusions of some of these investigators.

I take up the volume "Miracles and Modern Spiritualism" by that eminent scholar and scientist, Alfred Russel Wallace, D. C. L., LL. D., and read: "How valuable is the certainty gained by spiritual communications may be gathered from what was said to a friend of mine by a clergyman who had witnessed the modern phenomena:—'Death is a different thing to me now from what it ever has been; from the greatest depression because of the death of my sons, I am full of confidence and cheerfulness; I am a changed man.' This is the effect of modern Spiritualism on a man who had all that a belief in Christianity could give him before; and this is the answer to those who ask, 'What use is it?'" Summing up his investigations, Dr. Wallace concludes:

"We have now to explain the Theory of Human Nature, which is the outcome of the phenomena taken in their entirety, and which is also more or less explicitly taught by the communications which purport to come from spirits. It may be briefly outlined as follows:

"1. Man is a duality, consisting of an organized spiritual form, evolved coincidently with and permeating the physical body, and having corresponding organs and development.

"2. Death is the separation of this duality, and effects no change in the spirit, morally or intellectually.

"3. Progressive evolution of the intellectual and moral nature is the destiny of individuals; the knowledge, attainments and experience of earth-life forming the basis of spirit-life.

"4. Spirits can communicate through properly-endowed mediums. They are attracted to those they love or sympathise with, and strive to warn, protect, and influence them for good, by mental impression, when they cannot effect any more direct communication."

I turn next to Rev. Dr. Minot J. Savage, whose work to discover the truth or falsity of Spiritualism has been most painstaking and thorough. In "Can Telepathy Explain?" he gives numerous experiences, from which I quote one. "An

English girl was engaged to be married to a young American who had been a student abroad. They had met at Heidelberg. He died suddenly after returning to this country. She came over here shortly afterward to visit his mother. While in New York, she went to a medium. There was no appointment beforehand, and there was no way by which the psychic could know who she was. Taking her turn, she sat down by the medium, who went into a trance and began to speak. Immediately the girl's lover claimed to be present. He told her a number of things which only they two had ever known. He recalled circumstances connected with their acquaintance. Now, it so happened that this young lady's father was an English officer in the war in South Africa. Among other things which the young man told was this. He said: 'I am glad that I have been able to save your father's life once or twice during the past summer.' Now comes the strange coincidence, if coincidence only it be. The father writes home from South Africa, being entirely ignorant of all that had taken place here, and relates what seems to him a somewhat remarkable fact. He tells how he was sitting in his tent one day when there came upon him suddenly an unaccountable impression that he was in danger. It

was as though someone was trying to make him feel this and induce him to move. So strong was the feeling that he got up and went over to the other side of his tent. He had hardly done this before a shell struck the chair where he had been sitting. Had he remained there he would have been instantly killed. Of course it is not asserted that this is anything more than a coincidence; but the suggestion is made that coincidences of this sort have been so very frequent of late as to make one wonder as to whether there is not some deeper meaning in it all."

Later on in this volume Doctor Savage sums up his deductions as follows: "It is practically true that all men everywhere have always believed in continued existence after death. It is the teaching of all the religions of the world. It is bound up with the deepest loves and dearest hopes of the human heart. Now if this hope have a substantial basis—that is, if all the people who have ever lived on this earth are still living, and if they are not far away somewhere in the deeps of space,—then what more natural than that they should attempt to come into communication with and influence the lives of those whom they used to know here. If they are living at all, there is no longer any reason for supposing that they are away off, shut up in certain places

called heavens or hells. This earth of ours is as near to heaven and near to God as any of the planets in space. There is no reason, then, why we should suppose that the former inhabitants of this earth may not be near to us, provided they are living at all. It is within the limits of the conceivable and rational also that they should be in some way embodied. Paul said: 'There is a natural body and there is a pneumatical body.' I do not offer this phrase as authority. I simply say that so far as any science can tell us to the contrary, it may be true. The intelligence which once animated the body of a friend here may still be the animating principle of an ethereal body unspeakably more real and powerful than that which used to clothe it, and still it be not cognizable by our senses. I do not say that these things are so. I simply assert that they may be. The only person in the universe which ever does things is either a human being or a being with quasi-human intelligence. We have no knowledge of intelligently exercised force except such as it is under the guidance of a human or quasi-human will. I submit, then, that on the supposition that people do live through the fact of, and after death, the theory of their agency in accomplishing the things which we are discussing

is much more simple and natural than any other which has been brought forward."

From "Immortality and our Employments Hereafter," by the eminent occultist and traveler, Dr. J. M. Peebles, I stop to take three brief extracts:

"When seen that every atom, every pebble, every mineral, every vegetable, every animal, is insphered with its own aura, you may understand that there is a talismanic medium of invisible communication, detectible by sensitive persons. Your clothing is pervaded by your aural emanations. Consumptive persons weave sickness into their garments. Accordingly, the vestures of the sick, as well as old tattered garments, should be buried, or burned."

"Ancient spirits, when descending or approaching your earth, generally prefer not to give their names; they also dislike to have their earthly experiences referred to, for they live more in the present, and the unfolding future, than in the past. They prefer to be reticent. They love deeds rather than words. Whether ancient or modern, spirits differ in the power of vision much as we mortals do, the more exalted having the deeper powers of penetration."

"Spiritualism, in its best definition, is a phenomenon, a philosophy, and a religion; the latter

its chief glory. It inspires during life to holy endeavor. It does not drape the mourner's home in gloom, but lifting the curtain of darkness, shows heart-stricken weepers those they love—ay, more: it brings their glorified forms into their very presence, permitting them to clasp their white hands, and listen to their tender musical words of undying affection."

One of our latest and most valuable books on mediumship is "Shadow Land" by Mme. E. d'Espérance, published in London. Here this wonderful psychic tells how faithfully she labored to obtain the truth through various phases of mediumship that came to her without seeking. Mme. d'Espérance placed her mediumship at the service of scientific critical observers of Germany, France, Sweden, England and other countries. Among these were Hon. Alexander A. Aksakof—a member of the privy counsel of the late Czar of Russia. "Shadow Land" has been translated into French, German, Swedish, Dutch, Spanish, Portuguese, Italian, Magyar and Russian. She closes this volume with:

"Now my task is done. They who come after me may perchance suffer as I have suffered, through ignorance of God's laws. Yet the world is wiser than it was, and it may be that they who take up the work in the next generation will not

have to fight, as I did, the narrow bigotry and harsh judgments of the 'unco' guid.' Still, I will not wish them too smooth a road, for it seems to me that, looking backward, I find the troubles that have attended my search—and they have been many—sink into insignificance. Nor do I regret them. They have been the monitors warning me that I had wandered from the right road, and though I knew it not at the time, were my best friends. Now at last I have found what I have been seeking through these long years; years of hard work interspersed with sunshine and storms, with pleasure and pain; now I can cry aloud in jubilant voice to all who will hear: 'I have found the truth'—and the same great prize may be yours, too, if you will seek it honestly, earnestly, humbly, diligently. This one atom of the living truth has brought me that Peace which passeth all understanding, and by its clear light I see and know that spirit communication is true."

Camille Flammarion, after relating a remarkable case of the successful attempt of one to appear before another by will and be seen when separated by many miles, says: "In the present condition of our knowledge it would be absolutely foolhardy to seek to explain; our philosophy is not yet far enough advanced. There are a great

many things which we are forced to admit, without the power to explain them in any way. To deny what we cannot explain would be pure folly. Could any one explain the world's system a thousand years ago? Even now, can we explain attraction? But science moves, and its progress will be endless.

"Do we know the whole extent of the human faculties? The thinker cannot for a moment doubt that there may be forces in Nature still unknown to us—as, for example, electricity was less than a century ago—or that there may be other beings in the universe, endowed with other senses and faculties. But is terrestrial man entirely known to us? It does not seem so. There are facts whose reality we are forced to admit, with no power whatever to explain them."

Rev. H. W. Haweis, M. A., late Incumbent of St. James, Marylebone, London, author of "Music and Morals," "Thoughts for the Times," etc., in an address on "Spiritualism and Christianity," delivered in St. James Hall, London, on April 20, 1900, boldly declared he was a Spiritualist, and that he was particularly in complete harmony with the proofs brought forward, that the status of the soul is not fixed by death, but that there "is unending progress." He closed his address with: "I say Spiritualism

has finally taken away from us the capricious, fanciful, irrational kind of God who is supposed to judge his creatures in a way that would be a disgrace to a common magistrate, without intelligence, pity, sympathy or knowledge; such a God as had revolted so many sensible religious people, and Spiritualism has done away with him. Spiritualism has told us of this remedial world beyond. It points us to life, not death. Yes, it leads us to the center and source of life; it reveals to us the bright galaxy of ministering spirits, the Jacob's ladder, that reaches from earth to heaven, and upon which the angels of God are ascending and descending. Spiritualism has given us back our Bible, given us back our Christ, given us back our immortality, and given us back our God.''

I have been liberal in making these quotations, and yet many others seem to crowd upon me for place in this paper. The work these scientists, these scholars, these psychics did to learn the truth brings unfoldment to all who travel over the same paths. From childhood, each new truth learned enlarges the intellectual vision and the possibilities of the individual. If the time has now come that one can step over the border line and commune with intellects that have been long in the spirit world, there progressing and adding

to their knowledge, may not this prove to be the real source or fountain of supply to which man should learn to come? How often have we lifted ourselves up to it subconsciously! How often have we felt the blessing was sent from God! Sometimes we felt less bold and ascribed it to luck or coincident. When no explanation for an effect appears, man has been quite ready to account for it by naming it a strange coincident. In short, humanity seems to hesitate to say, "I confess, I do not know." Many things that occur seem so natural, in the trend of human events, that we accept them as matters of course; and yet, if asked to explain the cause of the effect, the average answer would be, "I do not know—it may be God."

About fifteen years ago I commenced my investigations in occultism with the express intention and purpose and expectation of proving the phenomena had only an existence in minds being acted upon by, or acting under some hypnotic influence. As time went on and I saw and read more, I began to comprehend that the greatest intellects of modern times had wrestled with these questions and had given their verdict that this phenomenon was true. Although some of their experiences were very remarkable, and their reasoning from cause to effect most

convincing, I found, in order to convince myself, I had to pass through similar experiences before I could accept and know their conclusions to be true. Having done this, I found other questions crowding upon me. I found a spirit force on the other side making strange predictions and these were later verified, not only to me but to others. I received through mediums communications from those claiming to be spirit guides, giving me warnings and advice which were exceedingly valuable. I found at other times, through the same sources, that positive promises of accomplishment would not be made, but assurances were given that that unseen band were there striving to help and that they would do all they could to grant the wish desired. I then questioned them as to what I should do in order to receive their best help, and the substance of their replies could be put into a few words—"Be patient—wait—trust."

After regular sittings with a select few with one medium for five or six months, and then with another and another medium for about the same time, I obtained some very valuable data concerning the rapid progress of some in spirit life to higher conditions, and of the power to bring in the aura of a mortal ancient spirits who also claimed to have passed through many incarna-

tions. These ancient spirits have brought to the circle an electric current of intensity, sometimes accompanied by a waft of cold air that would almost make every sitter shudder when it struck him. We learned that when these ancient forces were added to our bands, more power to assist in the accomplishing of purpose was given. Through some mediums we received from the ancient guides valuable counsel and advice, through others they came in materialized forms. One of these gave a series of talks and lectures on the power of thought to dematerialize, and to gather the atoms together again, reproducing flowers before us. In one cabinet two spirits have often come to me, and to this day do meet me there, both claiming to be planetary spirits, one from Mars and the other from Jupiter. At the same cabinet I meet whenever I go one who claims to be my wife's brother; and he tells me he has taken great interest in my investigations. He has told me that he, since going to the other side, has visited, on several occasions, both Jupiter and Mars. When I asked him for information concerning the people who dwell on these planets, he replied that this information he hoped to give me a little later. To use substantially his own words he said, "You cannot know what force we have to use to hold ourselves so we can appear

and speak to you. As we repeat these manifestations we find we come with more and more ease and that we can say more. I expect in good time I will tell you fully of all my journeyings through the planentary world; and then you will better understand my work here, and how absorbingly interested I am in it all."

I finally determined upon a line of investigations quite different from that of any of the writers I have quoted—quite different from any experiments I had ever heard of. I arranged, through a private medium whom I found a most wonderful instrument, to have a series of regular weekly sittings at which only four persons should be present, the gentleman and his wife, my wife and myself, with the object to learn more in detail concerning the spirit world and how, if possible to avail ourselves of spirit help in daily life. More than seven years have passed since we started on these weekly sittings, and my notes now cover several thousand pages. Much of what these sittings have taught me I am not ready to give to the public as yet and shall not be for at least a year or two, as certain work is going on that it will take time to complete. When that work is accomplished, I will in a detailed way tell more of these sittings, their purposes, teachings and lessons. Suffice now to give a few

experiences and some of the messages received, together with some pertinent suggestions as to, and on what I base the conclusions drawn from these and other of my investigations.

Practically it will be noted by the reader that the serious part of my work commenced after I had reached a point where my convictions were in harmony with those of the writers from whom I have quoted. Having proven that they who knew us here could come near us at will, after they passed over to the other side, and could look further into the future than we, I concluded their messages could assist in directing in the material and intellectual affairs of life. That through such assistance and guidance, one could be saved from many errors and strengthened often in times of need. I then devoted myself to the study of what was required of us on this side, in order to give our guiding band on the other the opportunity to reach our consciousnesses, so that we could receive the message from them and know the source from which it came.

Through repeated tests it was proven to me that there is a willing band of spirit helpers shaping our destiny by reaching out beyond our physical or mental range and bringing to us the aid we need to accomplish purpose. Over and over again was it proven to me that this force

was the motive cause for the attaining of a cherished wish—for the complete fulfillment of a desire of the heart. So forcibly did the realization of this truth come at times, that I have found myself almost in amazement saying, why this force is what the devout have named God and to whom they pray! As my experiences went further, however, I recognized there were limitations seemingly of spirit power; and, like the great scientist, Herbert Spencer, I was forced to recognize that back of these spirit bands, ourselves, all life and creation, was a central power or force never compassed, never half comprehended—the Source of all. As I reflected on this and recalled how confidently many modern preachers referred to God's purpose, God's way, God's methods of reward and punishment, as if they could grasp the pulsating thought at the center of life, a clear light came, showing that according to his degree of unfoldment, man had mistaken from time to time some one of the spirit host for the Infinite himself.

From the earliest revelations of man that have come down to us, writers have been bold in ascribing their talk and interviews with spirits, angels and God. They seem to distinguish between good and bad spirits, and place the angels on a somewhat higher plane than that of the

spirits. May it not be possible that these writers, with the unfoldment which had come to them, mistook in their clairvoyant visions, exalted spirits that had progressed for angels—even for God? May it not be that those called inspired writers were, in reality, what to-day we would call advanced mediums who dedicate their psychic gifts to truth? When passive, mediums have waited for some spirit from the spirit realm to reach their consciousness, and over and over again other spirits than those expected have entered their aura, claiming to be this or that one, and given messages of strange and confusing natures. Well-developed mediums who cling close to truth learn how to prevent these spirits from controlling or confusing them by directly asking aid from the guides whom they have learned are worthy of absolute trust. Unfortunately, there are many mediums who, in a trance state, open wide the door for any spirit to enter. Such mediums bring to the sitter often the strangest and most unintelligible messages. I have sometimes felt that these undeveloped, undisciplined mediums were the sport of the lower spirits that had ascended from mortals who passed from the earth plane before they had learned anything of the depth and beauty of

meaning reflected from the lives of those representing progressive humanity.

I have boldly stated here some conclusions, as it would be out of the province of this paper to go over the work of years in detail to present all the premises upon which they are based. Still, some experiences must be related to give my inferences weight to the reader.

As we went on with our sittings, I was, of course, having other sittings with other mediums. In fact, each of us four took occasion often to do this. Sometimes the messages received in sittings with other mediums were only in symbols, and these were interpreted at our own table. Again, strange clairvoyance would be experienced by our principal medium and a note made of it. Later, its meaning and purpose would appear—often relating to the good of another and in no way connected with us. One illustration of this kind which interested us all (and yet for a time seemed purposeless) I will relate. We had just placed our hands on the table one evening when our medium, who is also a prominent physician, said: "Let me relate a strange experience I had to-day. In fact, I seem to be called upon to do this. I was in a street car and saw a young lady enter, leaning on crutches. The vision was very real and I rose, offering her my seat. She

smiled and disappeared, and then I resumed my seat, recognizing that I had mistaken a clairvoyant for a real vision." We all searched our memories, but none of us could remember of having any young lady relative or friend who was so afflicted, and who had passed to the other side of life. I however made note of the incident. Nearly six months after that the physician told us when walking up the street he had distinctly heard one walking on crutches behind him and his mind recalled the vision above related. He said the thumping on the side-walk was very pronounced, and he also thought he heard the rustle of a lady's skirts. Turning around, nothing was to be seen. On several other occasions, as months went by, he heard the thumping of crutches and caught glimpses of the face now clearly defined in his consciousness. He related these incidents, and added that the meaning must appear. He questioned if it were a warning that one present at the table might suffer accident. This, he added, would hardly be the purpose of the vision, for the face of the lady was clearly impressed on his mind and she bore no resemblance to any one he had ever seen.

About one year after the street car incident, a lady's maid called at his office one morning, asking him to come to a house he had never visited,

and she gave a name he had never heard. As he looked up he saw clairvoyantly the crippled lady behind his caller bowing and smiling at him. This maid told him that she was sent to call him on account of a young lady who was seriously ill with nervous prostration—that this lady had been growing much worse of late, and that one of his patients (whose name was given) had recommended him. Upon reaching the young lady's room, he found her almost in delirium and striving to break away from her nurse with the avowed purpose of throwing herself out of an upper story window. As the Doctor entered he saw again, clairvoyantly, the young lady on crutches standing at the head of the bed bowing and smiling at him. He noted that upon taking hold of the patient's wrist to count the pulse beats, she immediately grew calm and remained so during his visit while he diagnosed the case and wrote out the prescription, which the patient, now quiet and passive, smilingly said she would take. Rising from his seat, he observed a large photograph, hanging on the opposite side of the room; and then he recognized the face of the crippled lady he had seen in these several visions. His eyes naturally remained fixed on this picture for a few moments, when the mother of the patient addressed him saying, "You note the

resemblance, perhaps. That is my daughter's sister. She, poor girl, was a cripple and forced to use crutches from childhood. She, however, was always smiling and cheerful. She died nearly two years ago and her sister, for whom you have prescribed to-day, has been ill almost from that date." Within a few weeks from that time the patient became perfectly well and strong under this physician's care. Though the occurrence took place several years ago, this young lady continues in excellent health.

Did that sister, a spirit, on the other side, recognize in this physician one who could understand her sister's case? Was she striving for over a year to bring about a way to introduce the case to him? Of course, new cases often came to him, and come to every physician upon the recommendation of patients. There are features about this case that, coupled with other experiences of my own, I feel the sister on the spirit side divined—learned through sources we may not know here—that this physician could restore her sister to health, and she made it her work to bring about the meeting. Evidently from this and innumerable other cases with which I am familiar, the spirit guides often find difficulties in solving the problems they undertake just as man on the earth plane. Can we not give them

help in their work and so hasten the coming of our own good to us?

In the spring of 1903 I was contemplating a trip to Mexico. Certain other business affairs barred my going as I anticipated, and two fixed dates for starting had to be abandoned. At one of our sittings in April I asked as to the date when I would be able to leave New York for Mexico. I named several dates in May, running finally to about the middle, and was told it would be impossible for me to start on any of these. Then I said, "Will I go in May at all?" I was told, "No, that would be impossible." "Well," I added, "as I must be back a few days before the 1st of July, it would be practically impossible for me to go at all, as you see it, would it not?" and the reply came, "No." I was told then that I would go down, and that I would return before July 1st. While this conversation was going on, our medium saw clairvoyantly written out on my breast the date, June 3rd. On asking the guide if that was the date fixed, I was told, "Yes." For weeks following I did everything I could to get away in May. On two occasions I had transportation engaged and sleeper. I was forced to defer leaving on each of these dates, and not until the third day of June did I start. I returned a few days before the 1st of

July, and I accomplished my work just as I was told I would do, and within the time named.

In the spring of 1904 I had arranged a trip to El Paso, Texas, to meet some engineers, expecting for business reasons that I might be obliged to extend my trip to Guaymas, Mexico. From the same source I was told that there would be no need whatever of my going to Mexico and that I would complete all my business at El Paso. I was told the people I desired meeting would be there to meet me, and that everything would be accomplished within a few days to my complete satisfaction. Upon reaching El Paso I found myself waited for; and within forty-eight hours I had completed the entire business. To go to Mexico to the point I named I found was not necessary at all; and again, I found there would be no use in doing so as the person I thought of meeting there had gone to the City of Mexico where he was likely to be detained several weeks.

There were many messages and communications received at these sittings that might be presented, but the relation of these would only be to extend this article; and again, to bring some of the best of them forward in detail to the public, I would need to have the assent of others.

As to telepathy, I have found that when I tried to call people to me, I have generally succeeded,

though not always. There is one case that was rather peculiar. While dressing one morning I felt the necessity of seeing a gentleman stopping at a hotel, before a meeting that was to take place between him and another at one o'clock. Suddenly it came to me that there was no need of our meeting and I dismissed the thought from my mind. At about half-past ten the gentleman that I felt I ought to see called, and I asked him how it was he happened in my office. He replied he had been down town and had started back to his hotel and paid his fare in the street car. When he reached the point where the car was passing my office, he said he felt impelled to leave it and come. I told him I had called him in the morning and thought it was very necessary we meet before the other meeting, and then later I felt there was no need of it. It seemed, however, that he got the message just the same and he appeared.

Within the past year I mailed a letter to a foreign country that I, a week afterward, decided to recall. I sent a telepathic message to a friend who was in that country, over three thousand miles distant, asking he procure the letter and return it me unopened. One month later I received a letter from him saying he had taken the liberty of holding a letter from me addressed to

another, he feeling constrained to do so, believing I desired this, because of some things he had discovered relating to business matters that I may not relate here, and because of an intuitive impression urging him to do this act.

I have sometimes felt that the messages we receive telepathically are brought by spirit guides and passed from one to another of them. Is not this more natural and simple than to ascribe it wholly to those subtle undetermined vibrations through the ethers? If this should be found to be true, then when we sit very quietly and ask our spirit forces to carry the message, we are certain of one thing, and that is, we have delivered the message properly. We have done our part. We then should image before us the person to whom the message is addressed and picture him receiving it. We who send the message following this plan doubtless do all that we can do. Now, if this is how messages may be carried, then it is clearly seen why they are not always received. The messenger takes them from us. That part is simple. But he may not be able to deliver them to the consciousness of another. I can clearly see, however, that if two persons arranged to communicate by telepathy at a certain hour and each put himself in a receptive mood, there ought be no failure in the receipt of the messages. I am

only offering these suggestions as a possible explanation for the transmission of messages from one to another by means of what is now called telepathy, not implying, however, that thought is not carried independently also through vibrations. More experiments must be made, and I merely suggest some be made on this theory of spirits being the messengers.

A recent experiment of the Society of Psychical Research has been brought to my attention since I prepared this paper. This experiment shows (Prof. James Hyslop of Columbia University declares) that the message was carried through the agency of a spirit. It was a message of four words transmitted almost instantaneously between Mrs. Piper in the United States to an English medium in England. It was sent in English and given in Latin. Prof. Hyslop remarks upon this:

"The conditions were such that it came through the medium's subliminal consciousness in that language. Understand, she doesn't know Latin herself.

"The public does not understand the probable relations between a medium and his control—by 'control' I mean a spirit, or whatever it is which is sending the message. The medium, as every one knows, is in an abnormal mental condition

when the message is received—a clairvoyant condition we call it.

"In the latest experiment with transmission between the United States and England we used every precaution to insure against accident, collusion or fraud. I do not know if it was transmitted instantaneously. It was certainly sent and delivered inside of half an hour. The sentence used was not a stock phrase which might be hit upon at the other end by guesswork. It was an unusual phrase made up at the moment of sending.

"As nearly as we can make out, the conditions in the spirit world are such that space is not a factor with them. That ability to command space seems to be common with them. A thousand miles is no more than an inch. However, we have made only a few experiments in that direction."

From the experiments of others recorded and my own, I then deduce in regard to guidance to man from the other world, the following conclusions: Man is in touch with the supreme power of the universe through spirit messengers. Back of all is this wonderful force of which we talk much and know little. We can, however, get better acquainted with the medium between us and the great center. The medium or mediums between

us and the great center are these spirit forces. If our desire is of the highest and noblest, we must learn to cultivate an atmosphere about us which will permit the entrance of a band of guides who will find in our aura a delectable climate. The power of suggestion is clearly seen, under this explanation. We suggest to ourselves or suggest to another a longing or desire, and hold that thought firmly for a time. This gives our atmosphere an attractive power for the spirit force we need, in order that help may be obtained from it to convert that longing into realization. Repeated suggestions should often be made, as the first may not have force enough to bring about the conditions that are necessary, in order that the full strength of the spirit band may be brought together for the end desired.

It may be asked, if this be true and there are evil spirits as well as good, may not one with evil tendencies gain power from the unseen to assist him even in crime? To this question I can only reply, "Yes." There is this, however, to be noted. If any one works to injure another, although he may bring this evil force about him to assist him in his purpose, at the same time there is an antagonistic force on the other side surrounding the other with which he and his cohorts must battle. It is only where the central

thought of the mind is good and for genera. advancement—although it may be coupled with ambitious desires, there is no wrong in that—that one can call a strong band, and a band that will marshal others possessing even greater power than themselves to aid those they love in the accomplishment of purpose. Then there can be no opposing forces to be fought because the whole tendency and effort of the central force of the universe toward all humanity is and must be for its advancement, unfoldment and progress.

I, therefore, claim that in recognizing these spirit forces, we do not take away from man his God. The venerable Dr. Lyman Abbott in an address at Appleton Chapel, Harvard University, in December, 1904, said: "The times demand a God—not far off and only reached through sacerdotalism and Bible-made theology, but an all-pervading spirit of life, truth, vitality and beauty, illuminating all things, pervading all things, nearer to each physical entity than hands and feet." Continuing in his description of what he believes to be a reasonable God, Dr. Abbott said:—"He is an energy, as tangible to science and literature and history, and as provable by them as by revelation. Each of these three world forces tells that there is one eternal energy. No thinking man will say there are

many energies. The days of polytheism are past. There is only one energy. That energy has always been working. It is an intelligent energy. No scientist can deny it."

If one can conceive of a personality constituting this infinite energy and embracing all life connected therewith, I will not argue denying it. I cannot recognize that force to be a personality and always omnipotent, omniscient and omnipresent. If one can conceive of a personality with these attributes, he must reason differently from me; perhaps it may be true. We have much unfoldment to do before we will reach and know this wondrous force, and yet to accomplish that is attainable knowledge. If man works in this philosophy, aided by these spirit forces, a day will arrive in the upward trend of development when he will walk, not only with exalted spirits who will aid and direct him in all the affairs of life; but finally he may reach by direct communication the infinite force itself. Long before that time comes, however, man will have evolved to a position where his knowledge must exceed that of any of those preceding him on this planet.

The papers in this volume lead up to the possibilities of ultimate man. Let one acquaint himself with the spirit forces about him, let him

learn how to aid those forces to do their best work, let him recognize right thinking to be his elementary and daily task, and that it teaches worthy desire to be merely the forerunner of realization; and then there will be growth and progress for humanity more wonderful than at any previous period marked by history. Life then will take a grander, truer, holier meaning, for man will know no prejudice, no superstition, no environment, no limitations.

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